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## ABSTRACT

This study is an historical survey of philosophical concepts, movements, studies, reports, and practices selected as being significant for an understanding of the efforts to increase the quality of teacher education and the establishment of what has been designated as competency/performance based teacher education (CBTE) programs. Part one describes the purposes, scope, and nature of the study and includes a definition of terms. Part two reports significant antecedents of CBTE prior to the twentieth century. Part three reports developments in educational theory and practice in CBTE programs early in the twentieth century. Part four discusses the nature of teacher education and factors leading to the development of competency/performance based programs. Part five summarizes the search for antecedents of CBTE while discussing the various roles a teacher must assume--a person, a teacher, a member of a profession, and a citizen. (HM)

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# ANTECEDENT DEVELOPMENTS IN THE MOVEMENT TO PERFORMANCE-BASED PROGRAMS OF TEACHER EDUCATION

An Historical Survey of Concepts, Movements, and Practices  
Significant in the Development of Teacher Education

by

J. Gaten Saylor

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U.S. DEPARTMENT OF HEALTH  
EDUCATION & WELFARE  
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## Explanatory Note

The Committee on Performance-Based Teacher Education of the American Association of Colleges for Teacher Education invited the author to prepare a study of the antecedents of performance-based programs of teacher education. The committee had already published a noteworthy series of studies and reports in the area of teacher education and wanted to add to its list an historical study of teacher education with particular reference to concepts, movements, and practices that significantly contributed to the development of performance-based programs in the 1960s and 1970s. It was planned that the report be 10,000-20,000 words in length for publication by AACTE as a part of the series.

The author submitted a prospectus and outline for the study that was approved by the Committee. However, the completed report was more than 60,000 words with an extensive set of footnotes. After much consideration of the matter, the Committee decided that it was beyond the purpose and the plan of the project to publish the document. It was accepted as a working paper for the use of the Committee.

In light of the interest expressed in the subject by teacher educators, the author has decided to make a limited number of copies of the manuscript available for distribution to those interested in the subject and to appropriate depositories. Appreciation is expressed to the Committee and to the AACTE for the privilege of making it available in this manner.

Lincoln, Nebraska  
November, 1976

J. Galen Saylor

## PREFACE

This study is not a history of teacher education; it is an historical survey of philosophical concepts, movements, studies, reports, and practices that the author has selected as being highly significant for an understanding of the efforts in recent years of teacher educators throughout the nation to plan and carry out better programs for the preparation of teachers, with special reference to the establishment of what have been designated as competency- or performance-based processes for the education of teachers.

Hence the limitations of the survey are three: The literature analyzed should contribute significantly to an understanding of the eventual development of competency-oriented programs of teacher education in the late 1960s and 1970s; the concepts, movements and studies to be analyzed were selected by the author on the basis of his own value system of what constituted significance; and they should have significance nationally or internationally in teacher education circles.

The body of literature included extends from the writings of Plato (also reporting Socrates dialogues) to publications of the early 1960s. Inasmuch as the establishment of competency-based programs dates from the mid-1950s, the search for antecedents ends at that time.

Readers may find the report useful in understanding the long struggle through which programs for the education of teachers for our schools have evolved and the need for continued efforts to improve these programs of professional training.

J. Galen Saylor

# CONTENTS

	PAGE
Explanatory Note . . . . .	ii
Preface . . . . .	iii

## PART I - THE NATURE OF THE STUDY

1	Purposes, Scope, and Nature of the Study . . . . .	1
	Purposes of the Study . . . . .	1
	Scope and Organization of the Study . . . . .	2
	Definition of Terms . . . . .	3
	Footnotes . . . . .	5

## PART II - SIGNIFICANT ANTECEDENTS OF COMPETENCY-BASED TEACHER EDUCATION PROGRAMS PRIOR TO THE TWENTIETH CENTURY

	Antecedent Philosophical Concepts about Education and Teaching. . . . .	6
	The Greek Philosophers. . . . .	6
	European Philosophers and Educators . . . . .	11
	American Scholars and Leaders . . . . .	20
	Footnotes . . . . .	32
3	Antecedent Developments in Teacher Education . . . . .	38
	Footnotes . . . . .	43

## PART III - ANTECEDENT DEVELOPMENTS IN EDUCATIONAL THEORY AND PRACTICE IN COMPETENCY-BASED TEACHER EDUCATION PROGRAMS EARLY IN THE TWENTIETH CENTURY

4	Educational Thoughts and Movements Contributing to the Development of Teacher Education Programs . . . . .	45
	Educational Philosophers. . . . .	45
	Significant Influences on Teaching and Teacher Education . . . . .	53
	Curriculum Developments in Schools. . . . .	61
	Footnotes . . . . .	71
5	Developments in Teacher Education. . . . .	77
	The Rise of Teachers Colleges and Colleges of Education. . . . .	77
	Scope and Nature of the Teacher Education Program . . . . .	80
	The Professionalization of Teachers . . . . .	84
	Footnotes . . . . .	88

PART IV - MOVING TOWARD COMPETENCY-IN-PERFORMANCE  
PROGRAMS OF TEACHER EDUCATION

6	What Should Be the Nature of Teacher Education? . . . . .	92
	Criticism of Teacher Education Programs . . . . .	93
	Essential Elements in Programs for the Preparation of Teachers . . . . .	101
	Footnotes . . . . .	110
7	Factors Leading to the Development of Programs of Competency-Based Teacher Education. . . . .	114
	Application of Systems Models to Planning and Evaluation. . . . .	114
	Research on Teacher Behavior, Effectiveness, and Competencies. . . . .	115
	Cautions on Use of Competency Criteria. . . . .	122
	Footnotes . . . . .	128

PART V - SUMMARY OF THE SEARCH FOR ANTECEDENTS OF COMPETENCY-  
IN-PERFORMANCE PROGRAMS OF TEACHER EDUCATION

8	Résumé and Commentary. . . . .	132
	A Framework for Analyzing Antecedent Developments. . . . .	132
	The Teacher as a Person . . . . .	134
	Chart 1 - Views of Selected Philosophers on Education and Teaching. . . . .	135
	The Teacher as a Teacher. . . . .	144
	Chart 2 - Agencies, Organizations or Movements Contributing Significantly to the Development of Teacher Education in the United States . . . .	145
	Chart 3 - Selected Leaders Who Contributed Significantly to Teacher Education Development, 1890s-1950s. . . . .	156
	The Teacher as a Member of the Profession . . . . .	162
	The Teacher as a Citizen. . . . .	163
	What About Competency-in-Performance Teacher Education?. . . . .	164
	Footnotes . . . . .	166

## PART I

### THE NATURE OF THE STUDY

#### CHAPTER I

##### PURPOSES, SCOPE, AND NATURE OF THE STUDY

###### Purposes of the Study

This study is an effort to

1. Locate, list, and quote as appropriate the writings of eminent scholars and leaders in the field of education bearing in a significant manner on the concepts and practices of performance- or competency-based programs for the preparation of teachers.
2. Locate, list, and quote as appropriate reports, studies, and accounts of developments, trends, and practices that contribute significantly directly or indirectly to the subsequent development of performance- or competency-based programs of teachers education.
3. Analyze this literature in terms of its contributions to the development of these programs.
4. Summarize and interpret the contributions of philosophers, scholars, and other educational leaders and of pertinent reports and studies to the concepts and practices of performance- or competency-based teacher education programs.

The process of providing a program of schooling for anyone by its very nature necessitates a choice among alternatives and hence invokes values and choices based on a value system. This requirement applies doubly in the matter of teacher education for it comprehends a conception of the functions and purposes of the school in which the teacher will guide the process of learning but also a conception of the manner in which the teacher himself/herself should be prepared to fulfill those responsibilities in a school. At the outset, then, it is appropriate to state the point of view of the investigator about the functions of the common schools.

###### Functions Served by Schools

Historically a school has been established by a social group to perform these functions:

1. Contribute to the transmission of the culture of the group.
2. Assist in the socialization of the young.
3. Aid in the preservation of the society as a nation.
4. Help prepare the young for adulthood.
5. Promote the personal development of the young.<sup>1</sup>

Obviously, these functions are not discrete; they are intermingled, but schools do vary among themselves and over a period of time in the relative emphasis given to each function in the total instructional program of the school.

### Teaching and Teachers

An analysis of the roots and philosophical antecedents of the present efforts to develop programs of teacher education based on the concept of competency to perform the duties and responsibilities of a teacher necessarily will encompass these broad aspects:

1. The essence of teaching. What is teaching? What does a teacher do in his/her professional role of teacher?
2. The competencies needed. What abilities, qualifications, attributes, and competencies does a teacher need to fulfill these roles and functions to the high degree of proficiency desired?
3. The development of these characteristics and proficiencies. How may a teacher best acquire these attributes and competencies? How may a teacher education program assist most effectively in this process?

A consideration of the nature of teaching and the competencies needed to be a successful teacher must be based on the broad purposes that the social group collectively expects the schools to serve. A narrow conception of the primary functions of a school would render untenable any analysis of the roles and responsibilities of a teacher and misconstrue the nature and scope of teaching itself.

### Scope and Organization of the Study

In tracing the philosophical views and the historical trends that have contributed significantly to present developments and interest in competency-based teacher education programs severe restrictions on the scope of the study had to be imposed--otherwise this volume would be



envelopable in nature and rather inaccessibility to the professional audience, only the writings of eminent scholars who have been accorded lasting recognition for decades for the depth, insight, and influence of their works on educational thought and practice have been included in the report. For the more recent period of educational history, roughly from the 1940s to the present, only reports and publications of educational societies, associations, and agencies that have sought to shape programs of teacher education in recent years, or the writings of nationally recognized scholars and other leaders who deal explicitly and specifically with the concepts and practices of a competency-based program of teacher education will be treated.

The presentation is organized in rough chronological order, for that seems to be most useful and more fruitful than other approaches. We are seeking the genesis of the rationale, concepts, and practices of competency-based programs, and the big ideas that contribute significantly to an understanding of the movement, and development of such programs. The programs, models, and discussion of performance-based teacher education programs themselves will not be considered here, since this study deals with antecedent development. Hence, the search of literature terminates at about 1968.

#### Definition of Terms

In this investigation the meaning in which certain words or phrases are used will be as follows:

Teacher. A teacher must always be regarded as a "personality system with needs, predispositions, a set of past experiences, unique values,"<sup>2</sup> modes of behavior, sets of capabilities, competencies, and talents, character traits, attitudes, and similar aspects of a human being who directs the learning of others.

Teaching. Teaching is whatever this person does when he/she acts in his/her professional role in planning, guiding, carrying on, and evaluating activities designed for the schooling of learners (known as students) in a formal program of education. "What he does is influenced by all the factors which make up his personality system, only one facet of which is related to his profession."<sup>3</sup>

Education. Education is the process of reconstructing experience so that it results in the addition of some knowledge, attitude, belief, value, skill, mode of behavior, competency to deal with a new situation, or enjoyment for the individual.

Schooling. Schooling refers to the process of providing experiences in a formal, organized social agency known as a school for the purpose of furthering the education of its enrollees.

teacher education programs. The competence-based approach to a portion of the schooling provided is post on which students to become competent teachers that are designed primarily to provide the knowledge, attitudes, beliefs, values, skills, model of behavior, competencies, and commitment that enable the individual to be a better teacher than could otherwise be the case.

For formative and descriptive purposes, the term *competency-based* will be used in the controversy about the current movement in teacher education programs from the concept embodied in the term. The lack of a matter of meaning, definition, and conceptual base has been presented adequately in other publications.<sup>3</sup>

In the search for the antecedents of performance-based teacher education programs, the term will seldom, if ever, be found in professional literature on teacher education until the late 1960's. Hence, the roots of the movement will be traced here on the basis of concepts, proposals, and recommendations of a more general nature, although the term "competencies" or statements directly implying such qualifications is to be found much earlier.

Competencies in performance programs of teacher education. In the light of this broader approach to an analysis of antecedents, it is deemed best in this study to use the term "competency-in-performance programs of teacher education" (CPPTHE). This phrase will designate programs of teacher education that are designed to develop specific, readily identifiable competencies demonstrable in performance of teaching, and capable of being judged for quality by appropriate methods of evaluation. This definition will guide the search for antecedents of present-day programs of competency- or performance-based teacher education, and serve as the criterion in selecting these antecedent

<sup>1</sup>James M. McDonald, *Education in the United States: A History* (New York: Holt, Rinehart and Winston, 1968), p. 10. For a discussion of the development of the concept of education in the United States, see James M. McDonald, *The Concept of Education in American History* (1965), and the Education of 1410: *Modern American Democracy* (1944) (Washington, D.C.: American Association of University Professors, 1966); The Center for Modern Education, Pittsburgh University of Pittsburgh Press, 1966; Bernard Berelson, *Education in the Making of American Society* (Chapel Hill: University of North Carolina Press, 1960); John Dewey, *Democracy and Education* (New York: Macmillan Company, 1916); Lawrence Kohlberg and Rochelle Mayer, "The development of the idea of education," *Harvard Educational Review*, 47:149-96 (November 1977); Freeman Butler, "The Public Schools: A Salute to a Great Idea," *Nation*, 166:55-60 (April 30, 1948), and R. Freeman Butler, "The Search for Purpose in American Education," *College Board Review*, 98:3-19 (winter, 1975-76).

<sup>2</sup>James M. McDonald, "Education: Models for Instruction," in *Theories of Instruction*, ed. James M. McDonald and Robert R. Leeper (Washington, D.C.: Association for Supervision and Curriculum Development, 1965), p. 5.

<sup>3</sup>McDonald, p. 5.

<sup>4</sup>See especially Stanley Hain, *Performance-Based Teacher Education: What Is the State of the Art?* (PRHE Series: No. 1 (1971), pp. 1-6, 7-11; Harry S. Brondy, *A Critique of Performance-Based Teacher Education*, (PRHE Series: No. 4 (1972), pp. 1-5; AACHE Committee on Performance-Based Teacher Education, *Achieving the Potential of Performance-Based Teacher Education: Recommendations*, (PRHE Series: No. 16 (1974), pp. 1-11 (Washington, D.C.: American Association of Colleges for Teacher Education).

# THE EFFECTS AND ASSESSMENT OF COMPETENCY-BASED TEACHER EDUCATION IN THE AMERICAN EDUCATION OF THE TWENTIETH CENTURY

## CHAPTER 1

### THE SOCRATIC METHOD OF INQUIRY AND REASONING IN EDUCATION AND TEACHING

#### 1.1 The Socratic Philosophy

Although the renowned Greek writers of the pre-Christian era had important things to say about education in general, they considered the art of teaching, roles of teachers, and competencies needed to fulfill these roles only incidentally and indirectly. But examples of outstanding teaching are amply given in the extensive literature of that period.

#### 1.2 Socrates' Educational Philosophy

In his famous dialogue with Meno,<sup>1</sup> as reported by Plato, Socrates dramatically illustrates the best known and highly acclaimed method of teaching--the dialogue, now simply designated as the Socratic method of instruction. Teaching in the Socratic mode consists primarily of assisting the learner in his/her acquisition of knowledge, as contrasted to mere imparting of opinion by lectures, orations, and answers stating ready-made solutions, and using the powers of persuasion by eloquent rhetoric--the methods of the Sophists against whom Socrates railed.

Socrates believed that knowledge was the basis for all virtue; if a person knows what constitutes virtue he/she will act virtuously (a premise not substantiated by recent events in our public life). How does one acquire knowledge? Through his/her own efforts. The role of teacher is to prod, stimulate, and guide the learner in this quest for knowledge, not to engage in futile attempts to tell the learner what he should accept as knowledge.

Socrates explains his method of inquiry, of reasoning, and it provides the base for his approach to education and the acquisition of knowledge:

I first assumed some proposition, which I judged to be the strongest, and then I affirmed as true whatever seemed to agree with this, whether related to causation or to anything else; and that which disagreed I regarded as untrue. . . . I cannot help thinking that if there be anything beautiful other than absolute beauty it is beautiful only in so far as it partakes of absolute beauty--and I say the same of everything. . . . I cannot afford to give

up the sure ground of the original postulate. And if anyone fastens on you there, you would not mind him, or answer him until you could see whether the consequences which follow agree with one another or not, and when you are further required to give an account of this postulate you would give it in the same way, assuming some higher postulate which seemed to you to be the best founded, until you arrived at a satisfactory resting place; but you would not jumble together the fundamental principles and the consequences in your reasoning--at least if you wanted to discover real existence.<sup>2</sup>

Professor Laszlo Versényi, of Williams College, has prepared an excellent analysis of the Socratic method of teaching--the renowned dialogue:

Socrates' clear-cut distinction between opinion and knowledge, appearance and truth, and his belief in the attainability of knowledge and truth changed this [the Sophist's views] radically. . . . In contrast to opinion (right or wrong), knowledge is something reflected upon, something reasoned, criticized, and argued, something that is not merely accepted on someone else's authority but appropriated by the knower himself through rational reflection, made his own by questioning and accepted on his own authority as a reflective human being. . . . What makes the knower a knower is not the truth of the statement but that search for and appropriation of the truth which alone can result in the acquisition of knowledge rather than opinion. . . . Since only one's own search could lead to knowledge, whoever now wanted to teach had only one task: to start the student on his own rational, reflective, critical search. . . . To the extent that a man can be made aware of his lack of knowledge, he can acquire knowledge. . . . True teaching must be elenctic, i.e., a questioning of accepted opinions, an examination of beliefs, a refutation of dogmas, a testing of knowledge and an indictment of ignorance--in short, a demand for an accounting and justification on the student's part.<sup>3</sup>

The essence of the Socratic method is (1) by appropriate means--questioning, mockery, irony, fallacious statements, untenable premises--bring the student to a sense of wonderment, perplexity, curiosity, interest and desire to explore and think through a matter of major importance, such as a belief, knowledge, value; (2) by the use of dialogues and similar methods (today investigations, research, group

discussions, and interview would be common, also guide the student in his or her own "self-unfolding"; (3) accept as the end goal of teaching the self-fulfillment of the individual--the basis of human excellence. "The how and the what of this education converged in the study: it was the student's work alone that could give him knowledge, and the knowledge attained was also about himself, his own life, his own good, his own natural end."<sup>1</sup>

Plato (428-348 B.C.)

Plato's concepts of education and of teaching coincide with those attributed to Socrates. In fact, authorities do not agree to what extent Plato, in recording Socrates' dialogues and his "Apology" was actually reporting Socrates or interweaving his own ideas on education into the rhetoric of the dialogue.

Socrates was primarily concerned with the development of the individual citizen, particularly with the acquisition of knowledge, the derivation of truth, and the cultivation of virtue based on truth. Plato regarded the educational program as a handmaiden of the state, to enable the citizen to fulfill his proper role in the functioning of the state and the promotion of its well-being. These ends, however, were to be served by the acquisition of knowledge and the development of virtue. Plato treats educational programs and methods principally in the Republic and the Laws as vehicles whereby the more perfect state is attained. Above all, Plato wanted good citizens, devoted to the state, and attaining individual fulfillment through the activities of the state. The "good life" of the Greek ideal was to be achieved through a "good" state, in which each citizen had his role, with an elite controlling and operating the government of the city-state.

Book II of the Republic and Book VII of the Laws treat in some detail Plato's ideas on education. Little attention, however, is given to teaching or the role of teachers. Music and gymnastics (broadly conceived) were to constitute the basis of education for the leaders, "guardians" of the state.

The love of wisdom, then, and high spirit and quickness of strength will be combined for us in the nature of him who is to be a good and true guardian of the state. . . . What, then, is our education? Or is it hard to find a better than that which long time has discovered--which is, I suppose, gymnastics for the body, and for the soul, music?<sup>2</sup>

After a brief description of these two aspects of the program, he writes (Plato) points to method:

Do you not know, then, that the beginning in every task is the chief thing, especially for many creatures that fly.

young and tender? For it is then that it is best molded and takes the impression that one wishes to stamp upon it. Quite so. Shall we, then, thus lightly suffer our children to listen to any chance stories fashioned by any chance teachers and so to take into their minds opinions for the most part contrary to those that we shall think it desirable for them to hold when they are grown up?

By no manner of means will we allow it.

We must begin, then, it seems, by a censorship over out storymakers, and what they do well we must pass and what not, reject. And the stories on the accepted list we will induce nurses and mothers to tell to the children and so shape their souls by these stories far rather than their bodies by their hands.<sup>6</sup>

In many of his writings Plato is greatly concerned about the matter of teaching virtue. The long dialogue between Protagoras and Socrates is an excellent example of this concern and of Plato's thoughts on the matter. After describing the role of parents and the nurse in teaching virtue to the little child, Plato has Protagoras saying:

Later on when they send the children to school, their instructions to the masters lay much more emphasis on good behavior than on letters or music. The teachers take good care of this, and when boys have learned their letters and are ready to understand the written word as formerly spoken, they set the works of good poets before them on their desks to read and make them learn them by heart, poems containing much admonition and many stories, eulogies, and panegyrics of the good men of old, so that the child may be inspired to imitate them and long to be like them.<sup>7</sup>

After giving other examples from music and gymnastics, he summarizes:

Seeing then that all of this care is taken over virtue, both individually and by the state, are you surprised that virtue should be teachable, and puzzled to know whether it is? There is nothing to be surprised at. The wonder would be if it were not teachable.<sup>8</sup>

But Plato has Socrates make the point that the sons of some of the great men of Athens are not shining examples of virtue. Protagoras (Plato) attempts to explain this situation, and concludes: "Thus it is with virtue and everything else, so that if we can find someone only a little better than others at advancing us on the road to virtue, we must be content."<sup>9</sup>

Further, on method, Plato writes in the Republic, Book VII:

. . . a free soul ought not to pursue any study slavishly, for while bodily labors performed under constraint do not harm the body, nothing that is learned under compulsion stays with the mind. . . . Do not, then, my friend keep children to their studies by compulsion but by play. That will also better enable you to discern the natural capacities of each.<sup>10</sup>

In the Laws, Book VI, Plato has an Athenian explain at considerable length the way in which the system of schooling should be established in the state. He proposes that there should be a supervisor of education as one of the principal officials of the government and insists that "the post is far the most important of the highest offices of state. For in all growing creatures alike--trees, beasts, gentle or savage, humankind--the first sprouts and shootings, if but fair, are the most potent to effect the happy consummation of goodness according to kind." The legislators were inveigled to "appoint to the charge of their direction him who is in all points best of all the citizens."<sup>11</sup>

Christian O. Weber, of Wells College, summarizes succinctly the nature of the Socratic-Platonic methods of schooling:

It is a wise teacher and reformer who remembers the inherent or potential love of the human heart for ideal perfections. The teacher who strives to awaken the inner and vital interests of the pupil rather than to impose rigid requirements of rote learning from without is applying Platoism to her teaching. She presides, as did Socrates, the great follower of Plato, over the birth of ideas. To awaken interests the teacher holds up tantalizing images of perfection which lurk in all ambitions. She awakens rather than communicates to the pupil the potentialities for development which lie fallow in him . . . .<sup>12</sup>

#### Aristotle (384-322 B.C.)

Aristotle dealt with the aims and purposes of education and the curriculum of formal educational institutions rather extensively in his writings, especially in his Politics and Ethics, but considered methods of teaching or the role of teachers scantily, except as these matters evolve indirectly from the discourses on education. For Aristotle, education enabled the individual to achieve the ultimate goal of life--the attainment of happiness, and happiness results from excellence in those virtues that constitute the scope of man's activities.<sup>13</sup>

Aristotle states that there are two routes to excellence in the virtues of life: habituation and instruction.

Some philosophers think that men are virtuous by nature; others, that they become virtuous by practice; still



others, that they become virtuous by instruction. Certainly what pertains to nature is not in our power but comes from divine cause to a man who is very fortunate. However, discourse and instruction are not effective with everyone but the soul of the hearer must be prepared by good habits to rejoice in the good and hate the evil. . . . But it is difficult properly to direct anyone to virtue from his youth unless he is reared under good laws; to live a temperate and hard life is unattractive to most people but particularly the young. For this reason the rearing of children and their activities ought to be regulated by law. Thus good things will not be distasteful after they become habitual.

It is not enough that the young receive proper rearing and care, but on arriving at manhood they must learn these very things by experience and become accustomed to them. For this we need laws even throughout the whole of man's life, for most men are more attentive to coercion than argument, to what is hurtful than what is good.<sup>14</sup>

Aristotle believed in the development of the individual by extensive practice of various virtues under a regimen of harsh discipline, strict laws, and rigid control, capped by formal instruction that provides the knowledge and understanding that would then guide him in living virtuously throughout his lifetime. As did Plato, his teacher, Aristotle believed that the primary function of education was to enable the person to be an effective, participating citizen of the state, one who lived a moral and virtuous life in accordance with the community's concept of the good life.

### European Philosophers and Educators

From the time of Aristotle to late seventeenth and eighteenth century is indeed many centuries but space rules out a consideration of what little was written during that eon that would contribute to an analysis of teaching and the role and responsibilities of teachers in the process of schooling. The great stalwarts of educational theory of Western Europe and England are still to be considered. The works of only a few will be chosen for examination: Kant, Hegel, Pestalozzi, Herbart, Froebel, Montessori, and Spencer.

#### Immanuel Kant (1724-1804)

In the same vein as the Greek philosophers, Kant views education as the means of attaining perfection. He directly and indirectly devotes much attention to matters of education and teaching.<sup>15</sup> During his years of teaching at the University of Königsberg he delivered a

series of lectures on pedagogy during a period of four semesters. Extensive notes on these lectures were recorded and edited by Theodor Rink, and it is from this source that Kant's ideas on education and teaching are obtained.

His basic position is stated thusly:

It is possible for education to become better and better, and for each successive generation to take a step nearer the perfection of humanity; for behind education lurks the great secret of the perfection of human nature. . . . One principle in the art of education, which those men who devise educational plans should especially have in mind is this: children should be educated, not with reference to their present condition, but rather with regard to a possibly improved future state of the human race--that is according to the idea of humanity and its entire destiny. Good Education is exactly that whence springs all the good in the world.<sup>16</sup>

Kant believed that pedagogy should be rational, consistent with the basic philosophy of life itself, and based on experimentation. Teachers may take pride in his plea for expertness in the art of education: "In order to improve children, it is necessary that pedagogy become a study, otherwise there is nothing to hope from it, and he who has been educated corruptly trains others in a like manner."<sup>17</sup>

As to the teaching process, Kant said: "It is not enough that children be trained; the most important thing is that they learn to think." Moreover, "education and instruction must not be merely mechanical, but must rest upon principles."<sup>18</sup> It is for this reason that he pled for experimental schools in which to try out methods and to seek to improve instruction. Kant recognized almost two centuries ago that "one of the greatest problems in education is, How can subjection to lawful restraint be combined with the ability to make use of one's freedom? For constraint is necessary. How shall I cultivate freedom under conditions of compulsion?"<sup>19</sup> Kant then listed three procedures for developing freedom within constraint:

(a) The child should be left perfectly free, from earliest childhood, in everything (except in such instances where he might injure himself), unless the manner of his freedom interferes with that of others. . . .

(b) The child must be shown that he can attain his aims only as he permits others to reach theirs. . . .

(c) It must also be shown to the child that he is under such constraint as will lead him to the use of his own freedom; that he is cultivated, so that one day he may be free--that is, not dependent on the foresight of others. . . .<sup>20</sup>

Again, Kant sought to move the child to the development of understanding, the use of reason, and formulation of principles for his actions. He speaks at length about the development of maxims [which would be principles of conduct] as the essence of moral education. And these "must spring from man itself."<sup>21</sup>

Kant, as one of the earliest philosophers of the modern era to write on educational theory, has had a tremendous influence on the development of modern educational concepts and practice, not only through his own writings but by his influence on later German and American educational leaders and theorists.

#### George W. F. Hegel (1770-1831)

Hegel expanded and extended the Idealistic philosophy of Kant, and developed a more thorough, systematic concept of life in its many manifestations. He dealt with education and teaching only in relation to other matters, but his influence on educational thinking and practices both in Europe and this country in the nineteenth century was highly significant in setting the pattern and practices of Idealism as the basis for educational planning and program development. This is the basic philosophy of inculcating fundamental ideals and the form of the world, derived a priori by logic, through school training, with the recognition that only the more superior persons could and should seek to master these understandings, and hence to rise to roles of leadership and governance. The curriculum would be rigid, clear-cut, predetermined and abstract in nature. Teaching would, of course, be directed to this kind of mastery and the acquisition of knowledge.

#### Johann Herbart (1776-1841)

The Herbartians had great influence on American education in the later part of the nineteenth century. A number of leading educators of this country studied Herbart's doctrines in Germany and became vigorous advocates of his concepts, principles and philosophy. They formed a society, The National Herbart Society, devoted to the advancement of his ideas. It is fair to state that Herbart's extensive writings on psychology and education constituted the first full-scale consideration of the educational process, from defining aims to the art of instruction, available to educators and it is quite apparent why they were attracted so strongly to Herbart's work. His psychology was much more comprehensive, scientific, and advanced than any other theories of the day, but it was principally his proposals for instruction that received enthusiastic support.

For Herbart, "The one and the whole work of education may be summed up in the concept--Morality."<sup>22</sup> He continues: "It is the certainty of its plan which gives value to education; it must see its result beforehand, if not indeed with absolute certainty, yet still with much

probability."<sup>23</sup> Herbart was insistent that man left to himself would become a "very clever, calculating, logical egoist." But through education and the guidance of a teacher, a student would develop many-sided interests, a clearness of understanding, and a great energy of character. Herbart did not propose to impose a morality on the student, "but rather insight, together with corresponding volition in the pupil." Thus is it primarily the development of the individual that Herbart sought through education--development that resulted in standards of morality, character, willingness to act on the basis of morality, and the ability "to discern and assimilate new moral and intellectual truth." Power summarizes Herbart's concepts of more as inner freedom, perfection or efficiency, benevolence, justice and equity.<sup>24</sup>

Herbart devoted much space to the role and work of the teacher. He especially urged the desirability of thorough planning: "What the educator should care for must lie open before him like a map, or if possible, like the plan of a well-built city." Further, "the teacher must represent the future man in the boy, consequently the aims which the pupil will as an adult place before himself in the future must be the present care of the teacher; he must prepare beforehand an inward facility for attaining them."<sup>25</sup> The concept of the "many-sidedness of interest" is developed extensively in the second book of his Science of Education; it holds much value for teachers today.

Herbart sees that "the teacher himself will be to the pupil an object of experience at once as fruitful as it is direct." The teacher must have clear conceptions of the aims of education and of modes to achieve them. The importance Herbart attached to teaching is expressed thusly:

The aims of all those who educate and demand education is determined by the range of thought they bring to the subject. . . . If the teachers possess originality they will utilize all that comes to hand to provide stimulus and occupation for the objects of their care; if they have foresight, they exclude all which may be harmful to health, disposition, or manners.<sup>26</sup>

The most practical and most widely used aspect of Herbart's concepts of teaching consists of his analysis of teaching. He himself designated four steps or processes in teaching: "Clearness, association, system, method."<sup>27</sup> His leading disciples expanded and restated these four steps into five, based on his explanation of them:

- |                             |   |                                                                    |
|-----------------------------|---|--------------------------------------------------------------------|
| 1. Preparation - Analysis   | ) | Apperception of percepts                                           |
| 2. Presentation - Synthesis | ) |                                                                    |
| 3. Association              | ) | Thought. The derivation and                                        |
| 4. Systematization          | ) | arrangement of rule, principle                                     |
| 5. Application              | ) | or class. From knowing to doing; use of motor powers <sup>28</sup> |

Friedrich Froebel (1782-1852)

From a vantage point of more than a century later one may truly declare that Froebel next to John Dewey contributed more to the advancement of educational practice in the world than any other person of modern times. All of the research both in matters of formal schooling and in human growth of recent years confirms the utmost importance of the first few years of childhood in the development of the individual, intellectually, emotionally, socially, and physically. It was Froebel's advocacy of the kindergarten and his overwhelming efforts to establish and promote the movement, to formulate curriculum and programs for this age group, and to prepare teachers for professional work at this level of schooling that turned the attention of educators and prompted the nations of the Western world to the development of programs of schooling for the young child. His proposals, programs, and plans for, and work in actually establishing and operating the schools contribute much to the art and theory of teaching and the role of teachers in the educational process.

Froebel sounded the clarion call more than a century ago that should characterize all efforts in developing quality programs of education today:

Come, let us live with our children!

"Come, let us live with our children" becomes, when manifested in action, an institution for fostering family life and for the cultivation of the life of the nation, and of mankind, through fostering the impulse to activity, investigation, and culture in man, in the child as a member of the family, of the nation, and of humanity; an institution for self-instruction, self-education, and self-cultivation of mankind. . . .<sup>29</sup>

Froebel, as was evident in the works of other philosophers of education of this period--Kant, Herbart, Pestalozzi, Rousseau, Spencer, Hegel, Goethe, emphasized the importance of the individual as a person in the schooling process and the necessity of cultivating and developing his inherent potentialities. Thus, his definition: "Education consists in leading man, as a thinking, intelligent being, growing into self-consciousness, to a pure and unsullied, conscious and free representation of the inner law of Divine Unity, and in teaching him ways and means thereto."<sup>30</sup>

In his basic treatise, The Education of Man, Froebel not only states his views on the aims and goals of education, but presents in detail appropriate principles and plans for education from "earliest childhood" through the "boyhood of man" to "man as a scholar or pupil." Throughout the whole period of development he pleads for a unity of things, a completeness that brings into harmony the internal life of

the child and the external world.

The kindergarten "is to be a living whole, or, as it were, a tree in itself, as well as to provide means of employment and consequently of culture and instruction, founded on the relations of man to Nature and life."

His basic instruction to teachers is:

The educator, the teacher, should make the individual and particular general, the general particular and individual, and elucidate both in life; he should make the external internal, and the internal external, and indicate the necessary unity of both; he should consider the finite in light of the infinite, and the infinite in the light of the finite, and harmonize both in life.<sup>31</sup>

His plan for education:

As the preceding period of human development, the period of childhood, predominately that of life for the sake merely of living, for making the internal external, so the period of boyhood is predominately the period for learning, for making the external internal.<sup>32</sup>

At the more mature stage, Froebel believes that

The school endeavors to render the scholar fully conscious of the nature and inner life of things and of himself, to teach him to know the inner relations of things to one another, to the human being, to the scholar, and to the living source and conscious unity of all things. . . .<sup>33</sup>

As to the role of the teacher he writes:

It is by no means the acquisition of a certain number of miscellaneous external facts that constitutes the essential characteristic of the school, but only the living spirit that animates all things and in which all things move. Would that all whose business it is to direct and manage schools might carefully consider this.<sup>34</sup>

Johann Pestalozzi (1746-1827) and Jean Rousseau (1712-1778)

Pestalozzi and Rousseau, together, are the "fathers" of child-centered schooling. The most avid proponent today of any movement labelled "progressive education," "open education," "individually guided education," or "the child-centered school" would not state more clearly or more eloquently the case for the individualization



of education than these two great leaders of educational reform in the eighteenth century. Any teacher or professor of education who wishes to develop a rationale and then a methodology for individualization of instruction may well start with their respective monumental works, How Gertrude Teaches Her Children and Emile. Note also that Power, in an excellent analysis of the views and concepts on education of these two great men, insists that a proper title for Pestalozzi's compiled works could be "Talks to Teachers."<sup>35</sup>

For Pestalozzi, the ultimate aim of education is

. . . to qualify the human being to the free and full use of all of the faculties implanted by the Creator, -- and to direct all of these faculties towards the perfection of the whole being of man, that he may be enabled to act, in his peculiar station, as an instrument of that all-wise and almighty Power, that has called him into life.  
...<sup>36</sup>

These two philosophers advocated that schooling should be in harmony with the natural development of the child. The purpose of education is to guide the unfolding of the natural capabilities and potentialities of the student; natural education is a highly personal affair, yet it is guided and directed by a skillful teacher to the end of enabling the person to attain complete self-development and good moral character. The instruction, both content and method, should be in complete harmony with the stages of development of human nature. The subjects taught should be selected in light of the child's interests and needs, learning activities appropriate for his or her state of development, and past experiences and natural interests.

The role of teacher is greatly enhanced and is a much more demanding and insightful one than characterized traditional education of the eighteenth century. Hence, the great importance Pestalozzi, who was the practitioner as well as theorist, attached to teacher training and the work of teachers in the schools. In fact, he clearly saw that the success of the school depended on the skill and ability of the teacher.

The starting point for instruction is the child's intuition and his/her natural inclinations; but learning is to be directed step by step, moving forward gradually as each step was mastered so that the unfolding of the child's development would be progressive, in line with future needs, and pointed to character. From the extensive writings of these two great pioneers of child-centered education, perhaps this one quotation best represents the point of view of naturalistic schooling:

All instruction of man is then only the Art of helping Nature to develop in her own way; and this Art rests essentially on the relation and harmony between the

impressions received by the child and the exact degree of his developed powers. It is also necessary in the impressions that are brought to the child by instruction, that there should be sequence, so that beginning and progress should keep pace with the beginning and progress of the powers to be developed in the child . . . the constituents of instruction must be separated according to the degree of the growing power of the child; and that in all matters of instruction, it is necessary to determine with the greatest accuracy which of these constituents is fit for each age of the child, in order on the one hand, not to hold him back if he is ready; and on the other, not to load him and confuse him with anything for which he is not quite ready.<sup>37</sup>

#### Maria Montessori (1870-1952)

Montessori was both a theorist and a practitioner. Her schools were exemplars of her concepts of the educational process. Revival of interest in this country in the Montessori methods indicates the importance of her works.

Montessori believed that the perfection of man himself and of society could only be achieved through the proper education of the young, beginning at birth. But such education must be a process of natural unfolding, of helping the child educate himself: "All growth must come from a voluntary action of the child himself." Thus her views:

If salvation and help are to come, it is from the child, for the child is the constructor of man, and so of society. . . . Education should no longer be mostly imparting of knowledge, but make take a new path, seeking the release of human potentialities. When should education begin? Our answer is that greatness of human personality begins at birth, an affirmation full of practical reality, however strikingly mystic. . . .

Scientific observation then has established that education is not what the teacher gives; education is a natural process spontaneously carried out by the human individual, and is acquired not by listening to words but by experiences upon the environment.<sup>38</sup>

Montessori's methods are fully described in a number of her books, but briefly and inadequately stated they call for the setting of learning experience for the child by an adult at a very early age; the adult is always guiding the process, but not dictating nor often even directing it; an environment is "prepared" in the classroom that enables the child to engage in a variety of games and activities, but the teacher must know when it is appropriate for each individual child to engage



in a particular exercise or activity, use a particular piece of equipment or a game, or manipulate things. Development of good work habits is also important, and this results from the child's activities with materials; development of self organization is important, and this, too, comes from properly directed activities in his early years; provide ample "liberty within limits."

The teacher is all important in the Montessori plan. She always devoted much of her time and energy to the training of teachers. Her training course had three aspects: philosophical and psychological foundations of the method, and the theory of the teaching materials; the practical work with the teaching materials, which the teacher must understand fully so that he/she knows the sequence and the manner in which to present them to the students; and observation of the children in school, particularly to observe how the child teaches himself/herself in the free atmosphere of the school.

But underlying the program of teacher preparation was Montessori's insistence that a teacher must love children and study and observe each one individually so that a proper and valid program of experiences could be planned. Some of her thoughts on this matter include:

It is my belief that the thing which we should cultivate in our teachers is more the spirit than the mechanical skill of the scientist. . . . The interest in humanity to which we wish to educate the teacher must be characterised by the intimate relationship between the observer and the individual to be observed. . . . But the love for man is a far more tender thing, and so simple that it is universal.<sup>39</sup>

#### Herbert Spencer (1820-1903)

Spencer was an early and avid advocate of utilitarianism in education. His oft-quoted dictum in his effort to answer his own question, "What Knowledge Is of Most Worth?" expresses aptly this position: "How to live?--this is the essential question for us. . . . To prepare us for complete living is the function which education has to discharge; and the only rational mode of judging of any educational course is, to judge in what degree it discharges such function."<sup>40</sup> Further in developing his concept, Spencer delineated the "leading kinds of activity which constitute human life."

1. Those activities which directly minister to self-preservation;
2. Those activities which, by securing the necessities of life, indirectly minister to self-preservation;
3. Those activities which have for their end the rearing and discipline of offspring;

4. Those activities which are involved in the maintenance of proper social and political relations;
5. Those miscellaneous activities which make up the leisure part of life, devoted to the gratification of tastes and feelings.<sup>41</sup>

Spencer also had considerable to say about teaching methods. Much of his second essay in Education, "Intellectual Education," is devoted to this topic. Of course, he favored a naturalistic approach to instruction. He built on Pestalozzi's ideas of learning through activity, learning by doing, and in giving the child a great deal of freedom to choose his or her activities and modes of pursuing them. He especially recommended the use of observation, and the "systematic culture of the powers of observation."<sup>42</sup> He believed in the idea of a process of natural development of the child, and felt that instruction should adhere to the "methods of nature." "Education must conform to the natural process of mental evolution." For him "the acquirement of knowledge [should be] pleasurable rather than painful."

Spencer stresses the necessity of good teachers: "Bad teachers will fail even with the best methods." In fact, he stated that "The subject which involves all other subjects, and therefore the subject in which the education of everyone should culminate, is the Theory and Practice of Education."<sup>43</sup> He felt that good teaching depends on a philosophical basis: "The true education is practicable only to the true philosopher." He continued: "To pursue a rational course throughout the entire range of studies, asks an amount of judgment, of invention, of intellectual sympathy, of analytical faculty, which we shall never see applied to it while the tutorial office is held in such small esteem."<sup>44</sup> The essay includes six listed principles of teaching, which emphasize instruction that proceeds from the simple to the complex, and from the concrete to the abstract, from the empirical to the rational, is in accord with the education of mankind historically, and results in pleasure for the learner.

#### American Scholars and Leaders

Although a number of American scholars, statesmen, and writers who lived during the colonial period and the early years of nationhood, such as Franklin, Jefferson, and Rush, had important things to say about education and schooling, attention here will be given to great educational leaders of the nineteenth century: Horace Mann, Ralph Waldo Emerson, De Witt Clinton, Henry Barnard, Charles Eliot, and Nicholas Murray Butler.

Horace Mann (1796-1859)

Commonly designated as the "Father of the American Common School System," Mann contributed greatly to the advancement of schooling in this country in the mid nineteenth century period. His faith in the common man and in education as a necessary aspect of man's development is best epitomized by his famous farewell statement to the graduating class at Antioch College: "Be ashamed to die until you have won some victory for humanity." In his long flowery lectures and writings on education, he views schooling as the means by which mankind attains the virtues desirable in a democratic society.

The great object of the schools . . . is to exercise and to strengthen the minds of the children, to save them from vicious associations and depraved habits, to lead them to perfection and the love of truth in the exact sciences; to give them a delight in exploring the vast world of natural history; . . . and thus to prepare them, as far as by any human means they can be prepared, to bring a clearer and stronger mind and less selfish and impure affections, a more ardent love of man, . . . to the decision of those momentous questions of time and eternity which in the last resort each man must not only decide for himself, but must abide by the consequences of his decisions.<sup>45</sup>

He expounded at great length on the contributions of education to the development of the traits and skills needed by people in their daily lives and, particularly, in carrying on the duties of citizenship in a democracy.<sup>46</sup>

The attitude towards teachers and their competencies is pointedly stated in Mann's first annual report in which he quotes the law in effect in Massachusetts at that time (1837):

It shall be the duty of all instructors of youth to exert their best endeavors to impress on the minds of children and youth, committed to their care and instruction, the principles of piety, justice, and a sacred regard to truth, love to their country, humanity, and universal benevolence, sobriety, industry, and frugality, chastity, moderation, and temperance, and those other virtues, which are the ornament of human society, and the basis upon which a republican constitution is founded. . . .<sup>47</sup>

Mann devoted much attention to the process of teaching and to the preparation of teachers. It would be apparent that he envisioned a teacher as a person who could carry out all of the responsibilities depicted for education in the quotations above. For five years of his term as Secretary of the Massachusetts Board of Education he annually toured each county of the state to deliver a lengthy, tedious lecture to a conference of teachers, as required by law. He harangued

...and on their style, and the amount of time of good teaching, generally depending much more on the matter of discipline, but also of abstaining at length on how teachers should develop the character traits described above. In his 1<sup>st</sup> Annual Report to the Massachusetts Board of Education it contains a good deal of material on teaching and the qualifications needed by teachers.

Mann and James G. Carter were responsible for the establishment of the first normal school for training teachers in this country (1839).<sup>13</sup> Mann said: "I believe former schools to be a new instrumentality in the advancement of the race. I believe that, without them, free schools themselves would be shorn of their strength and healing power, and would at length become mere charity schools, and the *benefit of free education* lost."<sup>14</sup>

In his Annual Report for 1839, Mann upbraided the school committee of the town for not complying with a state law that required them "to obtain evidence of the good moral character of all instructors, and to ascertain by personal examination their literary qualifications and competency for government of the schools."<sup>15</sup> Thus, the competency of a teacher was to be determined by the board of education before he/she entered on his/her duties in the schools of the state. In many of his reports and lectures Mann spelled out in some detail his views on the qualities needed by teachers.

Here, a listing of "a few of the qualifications essential to those who undertake the momentous task of training the children of the State" in his Fourth Annual Report (1840) are given:

- 1st. One requisite is a knowledge of Common-school studies. Teachers should have a perfect knowledge of the rudimental branches which are required by law to be taught in our schools.
- 2nd. The next principal qualification in a teacher is the art of teaching. . . . The ability to acquire, and the ability to impart, are wholly different talents.
- 3rd. Experience has also proved that there is no necessary connection between literary competency, aptness to teach, and the power to manage and govern a school successfully. They are independent qualifications; yet a marked deficiency in any one of the three renders the others nearly valueless.
- 4th. In two words the statute opens to all teachers an extensive field of duty, by ordaining that all the youth in the schools shall be taught "good behavior."
- 5th. On the indispensable, all-controlling requisite of moral character . . . the school committees are sentinels

...I know that the door of every schoolroom in the State  
is so shut, that no teacher ever reaches it--threshold who is  
not clothed, from the crown of his head to the sole of  
his foot, in garments of virtue.<sup>34</sup>

In his writings of the *Common School Journal*, of which he served  
as editor during the nine years of its publication (1833-1843), Mann  
often discussed the work of teachers, their training, and qualifications.  
Note this excerpt from the 1839 *Journal* on the competencies  
teachers should possess:

Am I competent to its [teaching] skillful performance?  
Have I a clear, distinct, living conception of what a  
man, formed in the image of God, should be of the  
various excellencies, he should possess; of the in-  
numerable vices and weaknesses, from which he should  
be free; and am I able to cultivate the souls of  
children and form them into such men? Do I know enough  
of the nature of the human faculties, in their number  
and variety, to determine in what order of precedence  
or priority they should be ranged, so that in any contest  
between rival faculties, the higher and the better shall  
not be sacrificed to the lower;--do I know to what point  
each one of the faculties should grow, so that the  
character may not be impoverished by deficiency, and at  
what point each one should stop, so as not to become  
rank and disproportionate--and do I know by what processes  
and means such a wonderful work is to be accomplished?"

Oh! for the good old days.

#### Henry Barnard (1811-1900)

Henry Barnard, whose early career paralleled that of Horace  
Mann, both serving at the same time as secretaries of their respective  
state board of education--Connecticut and Massachusetts, exercised  
tremendous influence on education in this country for more than a  
half century. He not only was secretary (and for an interim also  
in the same type position in Rhode Island), editor of the renowned  
American Journal of Education--one authority designates him as "the  
creator of American educational literature," a college and university  
president, and the first U.S. Commissioner of Education (1867-1870),  
but as a national and international spokesman for education, Barnard  
must be regarded as one of the most eminent of American Educators.

Barnard and Mann, moreover, held quite comparable conceptions of  
the purposes of the school, the nature and scope of the curriculum,  
and the role and qualifications of teachers. Barnard wrote:

If the ends of education were regarded, something more  
would be aimed at than to enable a child to read, write,

and cypher, or to attain to any degree of mere knowledge. As far as the individual is concerned, it would be to secure the highest degree of health, powers of accurate observation, and clear reflection, and noble feelings.<sup>53</sup>

Education, Barnard believed, is to prepare the young to be good citizens, lead a moral and exemplary life, be industrious, and contribute to the improvement of society. Schooling should have its practical aspects as well as the moral and character-building qualities. Teachers were advised to make use of the natural things around them, and to relate instruction to the everyday experiences of the student.

As to the qualifications of teachers, Barnard insisted that "teachers should be selected in reference, not only to the ordinary duties required of all teachers in the schoolroom, but for their ability to exert a social influence of the right character." He then listed a number of competencies teachers should possess, particularly admonishing them to "take a decided interest in everything that relates to the moral and intellectual improvement of the people."<sup>54</sup>

Barnard was a strong advocate of teacher training, and devoted much of his professional activities to this matter. He pleaded:

I would urgently but respectfully repeat, let something be done to provide an adequate supply of well qualified teachers for our common schools. Without them I have no expectation that there will be any material improvement in the quality and amount of education given in them.<sup>55</sup>

As did Mann, he organized teacher institutes and conferences, and promoted the organization of societies of teachers through which they could exchange ideas and learn better methods of instruction. He decried the excessive turnover among teachers, and the low salaries. But his most significant efforts were in the promotion and establishment of normal schools for the training of teachers. Under his leadership, Connecticut and Rhode Island joined Massachusetts in the movement; and throughout his long career he continued to work for the improvement of programs for teacher education.

#### Ralph Waldo Emerson (1803-1882)

The movement known as Transcendentalism was a powerful influence in American thought in the nineteenth century, so a brief citation from one of its leading spokesman, Ralph Waldo Emerson, is in order. The parallelism between much of Mann's writings on the purposes and aims of education and Emerson's two essays on the subject is evident. Both had lofty conceptions of the role of education in the achievement of perfectability by man, appealing for the development of truly cultured persons.

Emerson wrote that

The great object of Education should be commensurate with the object of life. It should be a moral one; to teach self-trust; to inspire the youthful man with an interest in himself; with a curiosity touching his own nature; to acquaint him with the resources of his mind, and to teach him that there is all his strength, and to inflame him with piety towards the Great Mind in which he lives.<sup>56</sup>

After stating at length why he "likes boys," and listing their boyish traits, Emerson believed that

. . . the secret of Education lies in respecting the pupil. It is not for you to choose what he shall know, what he shall do. It is chosen and foreordained, and he only holds the key to his own secret. By your tampering and thwarting and too much governing he may be hindered from his own end and kept out of his own. Respect the child. Wait and see the new product of Nature. Nature loves analogies, but not repetitions. Respect the child. Be not too much his parent. Trespass not on the solitude.<sup>57</sup>

He closes the essay with some home-spun advice to teachers.

I assume that you will keep the grammar, reading, writing and arithmetic in order; 'tis easy and of course you will. But smuggle in a little contraband wit, fancy, imagination, thought. If you have a taste which you have suppressed because it is not shared by those about you, tell them that. . . . If a child happens to show that he knows any fact about astronomy, or plants, or birds, or rocks, of history, that interests him and you, hush all the classes and encourage him to tell it so that all may hear. Then you have made your school-room like the world. Of course you will insist on modesty in the children, and respect to their teachers, but if the boy stops you in your speech, cries out that you are wrong and sets you right, hug him.<sup>58</sup>

Emerson then lays down this concept of a teacher:

By simple living, by an illimitable soul, you inspire, you correct, you instruct, you raise, you embellish all. By your own act you teach the beholder how to do the practicable. According to the depth from which you draw your life, such as the depth not only of your strenuous effort, but of your manners and presence.<sup>59</sup>

De Witt Clinton (1769-1828)

De Witt Clinton, governor of New York and a great political leader in that state during the first part of the nineteenth century, was also a strong advocate of public education and took a very active role in developing our system of schools and programs for the training of teachers. In common with Jefferson and many other leading statesmen of his day, he regarded education as the means whereby mankind achieved its highest level of fulfillment, piety and morality. Furthermore, he considered education essential for the development of a republican form of government.

Some excerpts from his addresses and writings give his point of view:

The first duty of a state is to render its citizens virtuous by intellectual instruction and moral discipline, by enlightening their minds, purifying their hearts and teaching them their rights and obligations. . . .

\* \* \*

Upon education we must therefore rely for the purity, the preservation and the perpetuation of republican government. . . .

\* \* \*

The first duty of government and the surest evidence of good government is the encouragement of education. A general diffusion of knowledge is the precursor and protector of republican institutions.<sup>60</sup>

\* \* \*

Clinton was an advocate of teacher training. A full decade or more before Horace Mann's efforts to establish a normal training school in Massachusetts, he was recommending the establishment of teacher training institutions in New York State, and presented a plan in 1828 for the establishment of normal training schools throughout the state. Some of his views are indicated by these quotations:

The education of youth is an important trust, and an honorable vocation, but it is often committed to unskillful hands.

\* \* \*

The vocation of the teacher in his influence on the characters and destinies of the rising and all future generations has either not been fully understood or



duly estimated. It either ought to be ranked among the learned professions.

\* \* \*

Too many (teachers) are destitute of the requisite qualifications and perhaps no inconsiderable number are unable to teach beyond rudimental instruction. . . . ought the mind and the morals of the rising and perhaps the destinies of all future generations to be entrusted to the guardianship of incompetence (1827).

\* \* \*

I, therefore, recommend a seminary for the education of teachers. . . . A compliance with this recommendation will have a benign influence on individual happiness and social prosperity (1826).<sup>61</sup>

But Clinton's recommendation for the founding of such a teacher training institution was not carried to fruition by the legislature until 1844. In the meantime a number of the academies, as noted later, organized teacher training departments and the legislature sanctioned such action in 1835.

#### Charles W. Eliot (1834-1926)

The renowned president of Harvard University for many years (1869 to 1909), Charles Eliot was undoubtedly the outstanding leader in educational thought during the last quarter of the nineteenth century. His very active role in the National Education Association and his many addresses on education both at the conventions of that group and elsewhere, his many other essays and speeches, his work as chairman of the Committee of Ten, his leadership at his own institution in implementing reforms, and his constant efforts in many ways to advance the cause of public education in this country justify such recognition in any examination of the antecedents of present-day developments in teacher education.

For Eliot the primary function of education was to develop each person to his full potential, with emphasis on character, knowledge, sensitivity to natural things, rational judgment, self-control, keen powers of observation, and joy through achievements. Some excerpts illustrate his views:

It is for the interest of society, as well as the individual, that every individual child's peculiar gifts and powers should be developed and trained to the highest degree (1892).<sup>62</sup>

\* \* \*

Public Education should mean the systematic training of all children for the duties of life; and it seems as if this systematic training could work almost a revolution in human society in two or three generations. . . . It seems to provide directly for a general increase of power to reason and, therefore, of actual reasonableness in conduct of life (1892)<sup>63</sup>

\* \* \*

These, then, are the four things in which the individual youth should be thoroughly trained, if his judgment and reasoning power are to be systematically developed: observing accurately; recording correctly; comparing, grouping, and inferring justly; and expressing cogently the results of these mental operations (1892).<sup>64</sup>

\* \* \*

Industry, persistence, veracity in work and act, gentleness, and disinterestedness should be made to thrive and blossom during school life in hearts of the children. . . . (1897)<sup>65</sup>

In two significant addresses delivered in his later years, Eliot describes in considerable detail his concepts of an educated person. In his "Education for Efficiency" he states these objectives for education:

The training of the bodily senses and the care of the body.

The imparting of the habit of quick and concentrated attention.

Induce young people to think.

The cultivation of the critical discernment of beauty and excellence in things and in words and thoughts, in nature and in human nature.

Cultivate incessantly the judicial faculty for the wise enjoyment of liberty.

The implanting of the love of truth.

Supply every pupil with the motive power of some enthusiasm or devotion.<sup>66</sup>

In his address on the cultivated man, which constituted his presidential address to the NEA convention in 1903, Eliot lists four major characteristics of an educated person:

Character.

Ability to express himself by tongue or pen with some accuracy and elegance.

Acquaintance with some part of the store of knowledge.

Training of the constructive imagination.<sup>67</sup>

Although he addressed teachers and school administrators frequently, served as president of the National Education Association in 1902-1903, and wrote extensively on education, Eliot had little to say on teaching, the qualifications of teachers, and teaching competencies. We are compelled to infer these things quite largely from his writings on the nature of education itself. It is obvious that he sought a democratically oriented classroom as opposed to one with authoritarian atmosphere, and one in which reason and self-control would prevail, pupils would find joy in achievement, and have ample opportunity through experience to develop their senses and powers of observation. A generation later, he, indeed, would have been a genuine "progressive" educator.

Several statements he made on teaching are important:

. . . there has been too much reliance on the principle of authority, too little on the progressive and persistent appeal to reason. . . . the habit of obedience to authority and of the passive reception of imposed opinions is almost inconsistent with an effective development of reasoning power and of an independence of thought.<sup>68</sup>

In concluding his address on "The Cultivated Man" Eliot had these words of advice for teachers:

Let us as teachers accept no single element or kind of culture as the one essential; let us remember that the best fruits of real culture are an open mind, broad sympathies, and respect for all the diverse achievements of the human intellect at whatever stage of development they may actually be.<sup>69</sup>

Much earlier in his career (1879) he addressed the Massachusetts Teachers Association and pleaded for three things: careful selection of teachers by examination and probation; ultimate appointment without limitation of time (tenure); and a system of retiring annuities. Ponder on these things in terms of 1879, not 1976. Selection, he said, should be based on examinations on the "subjects taught in the schools, and such others as may best exhibit the capacities of the candidates." Tenure would be based on three probationary periods: the first of one year, the second up to three years, and the last for five or six years.<sup>70</sup>

Nicholas Murray Butler (1862-1947)

A contemporary of Eliot, and a close associate in their common professional activities in the National Education Association, the College Entrance Examination Board and other organizations, and, likewise, a president of the National Education Association (1894-1895), Butler shared much the same views with Eliot on the importance of education and on the need for training of teachers. He placed great emphasis on knowledge, the development of the powers of the mind, intellectualism, the use of reason, and matters of the spirit, and played down the practical and training aspects of schooling, but he, like, Eliot, placed great confidence in scientific knowledge and use of scientific methods.

He urged that teacher education be based on scientific study, particularly making use of psychology. Some excerpts show his concerns:

Here and there a secondary school-master, and here and there a college president or professor, takes a genuine and intelligent interest in education for its own sake; but the vast majority know nothing of it, and are but little affected by it. They are content to accumulate what they are pleased to term "experience" . . . . The one qualification most to be feared in a teacher, and the one to be most carefully inquired into, is this same "experience" when it stands alone. I am profoundly distrustful of it. . . . The scientific teacher, the theorist, on the contrary, asks what manner of phenomena these are that are before him, what are their inner relations, and the principles on which they are based. This, of course, is the first great step, taken by all scientific method, toward a knowledge of causes (1895).<sup>71</sup>

\* \* \*

Finally, there is bad teaching, without mention of which no paper on education is quite complete. As it is practically impossible to secure the dismissal from public-school positions of hard-working and deserving young women "simply because they cannot teach," we are likely to have this chief cause of waste with us for another century or while public opinion is learning what education really means (1898).<sup>72</sup>

In his address to the NEA convention at Minneapolis in 1902, Butler pursued this theme of waste in education:

. . . . This undoubted waste is due to two easily ascertained causes. First, lack of sufficient scholarship on the part of the teacher; and, second the growing tendency to exaggerate the importance of method in teaching.

lack of scholarship is always wasteful in teaching, for the reason that it takes a long time to teach what you do not know. . . . Second, I hold that the tendency of the last twenty-five years to exaggerate the importance of method in teaching has resulted in holding back students who are eager and ready to go forward with the subject matter. . . . My contention is that we must give up all this exaggeration of method, and come back to the ideal teacher's training, namely, that system of training which puts a new emphasis on scholarship, new emphasis on educational principles, new emphasis on the teaching spirit, and which subordinates methods to all three of these.<sup>73</sup>

## Footnotes

<sup>1</sup>An excellent source is Alexander Sesonske and Noel Fleming, (eds.), Plato's Meno: Text and Criticisms (Belmont, CA: Wadsworth Publishing Company, 1965), pp. 5-37.

<sup>2</sup>B. Jowett, The Dialogues of Plato, Vol. 1 (4th ed.; London: Oxford University Press, 1953), pp. 457-459 (100 a,c, 101 d-e).

<sup>3</sup>Laszlo Versenyi, Socratic Humanism (New Haven: Yale University Press, 1963), pp. 110-119 *passim*. See also an excellent discussion of Socratic methods by Frederick A. G. Beck, Greek Education: 450-350 B.C. (London: Methuen and Company, Ltd., 1964), pp. 188-198.

<sup>4</sup>Versenyi, p. 122.

<sup>5</sup>Plato, Republic, Book II, 376 e, e (Available in Edith Hamilton and Huntington Cairns (eds.), The Collected Dialogues of Plato (New York: Pantheon Books, 1961), p. 623.

<sup>6</sup>Hamilton and Cairns, p. 624 (377 b, c).

<sup>7</sup>Hamilton and Cairns, p. 322 (325 e).

<sup>8</sup>Hamilton and Cairns, p. 323 (326 e).

<sup>9</sup>Hamilton and Cairns, p. 324 (328 a).

<sup>10</sup>Hamilton and Cairns, p. 768 (536 e, 537 a).

<sup>11</sup>Hamilton and Cairns, p. 1344 (765 e, 766 b).

<sup>12</sup>Christian O. Weber, Basic Philosophies of Education (New York: Holt, Rinehart and Winston, Inc., 1960), pp. 96-97. For a more inclusive treatment of Plato's plans for education and his proposals about teaching methods see Beck, Greek Education: 450-350 B.C., pp. 199-243.

<sup>13</sup>William D. Frankena provides an excellent brief analysis of Aristotle's views on education in Three Historical Philosophies of Education: Aristotle, Kant, Dewey (Chicago: Scott, Foresman and Company, 1965), pp. 15-78.

<sup>14</sup> Aristotle, Ethics, Book X (Bellet's enumeration 1179 b).  
Quoted from C. I. Litzinger (Trans.), St. Thomas Aquinas, Commentary on the Nicomachean Ethics (Chicago: Henry Regnery Company, 1964), Vol. II, pp. 927-928.

<sup>15</sup> For a good summary of Kant's writings on education see Frankena, Three Historical Philosophies of Education, pp. 79-131.

<sup>16</sup> Friedrich T. Rink, "Immanuel Kant's Lecture-Notes on Pedagogy," in Edward F. Buchner, The Educational Theory of Immanuel Kant (Philadelphia: J. P. Lippincott Company, 1904), pp. 109, 116, 118.

<sup>17</sup> Rink, p. 116.

<sup>18</sup> Ibid., pp. 123, 125.

<sup>19</sup> Rink, p. 104.

<sup>20</sup> Rink, p. 132.

<sup>21</sup> Kant presents a long discourse on moral education and the methods of developing character and morals among the young that would constitute good pedagogical concepts today. See Rink, pp. 185-221.

<sup>22</sup> Johann F. Herbart, The Science of Education and On the Aesthetic Revelation of the World as the Chief Work of Education, trans. by Henry M. and Emmie Felkin (Boston: D. C. Heath and Company, 1891), p. 57.

<sup>23</sup> Johann F. Herbart, Letters and Lectures on Education, trans. by Henry M. and Emmie Felkin (Syracuse, N.Y.: C. W. Bardeen Company, 1898), p. 63.

<sup>24</sup> Edward J. Power, Evolution of Educational Doctrine: Major Educational Theorists of the Western World (New York: Appleton-Century-Crofts, 1969), pp. 317-319. For Herbart's presentations of these aspects of morality see his Science of Education, pp. 252-267.

<sup>25</sup> Herbart, Science of Education, pp. 84, 109.

<sup>26</sup> Herbart, Science of Education, p. 78.

<sup>27</sup> Johann F. Herbart, Outlines of Educational Doctrine, trans. by Alexis F. Lange (New York: Macmillan Company, 1913), pp. 52-59.

<sup>28</sup> Herbart, Outlines of Educational Doctrine, p. 59.

- <sup>29</sup>Friedrich Froebel, Pedagogics of the Kindergarten, trans. by Josephine Jarvis (New York: Appleton-Century-Crofts, 1914, originally published in 1861), pp. 3, 6.
- <sup>30</sup>Friedrich Froebel, The Education of Man, trans. by W. N. Hailmann (New York: Appleton-Century-Crofts, 1887), p. 2.
- <sup>31</sup>Froebel, The Education of Man, pp. 15-16.
- <sup>32</sup>Froebel, The Education of Man, p. 94.
- <sup>33</sup>Froebel, The Education of Man, p. 128.
- <sup>34</sup>Froebel, The Education of Man, p. 129.
- <sup>35</sup>Power, Evolution of Educational Doctrine: Major Educational Theorists of the Western World, p. 272.
- <sup>36</sup>Johann H. Pestalozzi, Letters on Early Education Addressed to J. P. Greaves (London: Sherwood, Gilbert, and Piper, 1827, No. 32, April 25, 1819), p. 140.
- <sup>37</sup>Johann H. Pestalozzi, How Gertrude Teaches Her Children, trans. by Lucy E. Holland and Frances C. Turner (Syracuse, N.Y.: C. W. Bardeen, 1898), pp. 57-58.
- <sup>38</sup>Maria Montessori, Education for a New World (Thiruvannamur, Madras, India: Kalakshetra Publications, 1946), pp. 1-31.
- <sup>39</sup>Maria Montessori, The Montessori Method, reprinted with an introduction by J. McVicker Hunt (New York: Schocken Books, 1964), pp. 9-15. For further reading on the Montessori plan see Maria Montessori, Spontaneous Activity in Education, trans. by Florence Simmonds (New York: Schocken Books, 1965, reprinted from 1917 publication).
- <sup>40</sup>Herbert Spencer, Education: Intellectual, Moral, and Physical (New York: Appleton-Century-Crofts, 1861), pp. 30-31.
- <sup>41</sup>Spencer, p. 32.
- <sup>42</sup>Spencer, p. 106.
- <sup>43</sup>Spencer, p. 163.



<sup>44</sup>Spencer, p. 116.

<sup>45</sup>Joy Elmer Morgan, Horace Mann: His Ideas and Ideals (Washington, D.C.: National Home Library Foundation, 1936), pp. 133-134. (Quoted from Thoughts from the Writings of Horace Mann.)

<sup>46</sup>See especially, Lectures I, III, and IV in Life and Works of Horace Mann, Vol. II (Boston: Lee and Shepard, Publishers, 1891).

<sup>47</sup>Horace Mann, "First Annual Report of the Secretary of the Board of Education, 1837," in Life and Works of Horace Mann, Vol. II, p. 421.

<sup>48</sup>See especially Lecture No. VII.

<sup>49</sup>See Lecture II, pp. 101-106, and "Remarks at the Dedication of the Bridgewater State Normal Schoolhouse," in Horace Mann on the Crisis in Education, ed. Louis Filler (Yellow Springs, Ohio: Antioch Press, 1965), pp. 162-168.

<sup>50</sup>Filler, p. 163.

<sup>51</sup>Horace Mann, "Report for 1840," in Life and Works of Horace Mann, Vol. III, pp. 58-71.

<sup>52</sup>Horace Mann, "To Teachers," in Life and Works of Horace Mann, Vol. V, pp. 184-185.

<sup>53</sup>Quoted from John S. Brubacher (ed.), Henry Barnard on Education (New York: McGraw-Hill Book Company, 1931), p. 70.

<sup>54</sup>Brubacher, p. 52.

<sup>55</sup>Henry Barnard, "First Annual Report as Secretary to the Board of Commissioners of Common Schools in Connecticut, 1839," Quoted from Brubacher, p. 173.

<sup>56</sup>Ralph Waldo Emerson, "Education," in Education, An Essay and Other Selections, ed. Henry Suzzalo (Boston: Houghton Mifflin Company, 1909), p. 11.

<sup>57</sup>Emerson, p. 19.

<sup>58</sup>Emerson, pp. 33-34.

<sup>59</sup>Emerson, p. 34.

<sup>60</sup>Quoted from Edward A. Kilpatrick, The Educational Views and Influence of De Witt Clinton (New York: Teachers College Press, 1911, Reprinted by Arno Press and New York Times, 1969), pp. 65, 48, 49.

<sup>61</sup>Kilpatrick, pp. 50, 51.

<sup>62</sup>Charles W. Eliot, "Shortening and Enriching the Grammar School Course," Quoted from Edward A. Krug, Charles W. Eliot and Popular Education (New York: Teachers College Press, 1961), p. 54.

<sup>63</sup>Charles W. Eliot, "Wherein Public Education Has Failed," in Krug, pp. 67-68.

<sup>64</sup>Eliot, "Wherein Public Education Has Failed," in Krug, p. 72.

<sup>65</sup>Charles W. Eliot, "The Function of Education in Democratic Society," in Krug, p. 107.

<sup>66</sup>Charles W. Eliot, Education for Efficiency and the New Definition of the Cultivated Man (Boston: Houghton Mifflin Company, 1909), pp. 6-29.

<sup>67</sup>Eliot, Education for Efficiency and the New Definition of the Cultivated Man, pp. 40-55; Also in National Education Association, Journal of Proceedings and Addresses of the Forty-Second Annual Meeting (Washington, D.C.: The Association, 1903), pp. 46-54.

<sup>68</sup>Eliot, "Wherein Popular Education Has Failed," in Krug, Charles W. Eliot and Popular Education, p. 78.

<sup>69</sup>Eliot, Education for Efficiency and the New Definition of the Cultivated Man, p. 55.

<sup>70</sup>Charles W. Eliot, "Teachers' Tenure of Office," in Educational Reform: Essays and Addresses (New York: The Century Company, 1398, Reprinted by the Arno Press and New York Times, 1969), pp. 49-58.

<sup>71</sup>Nicholas Murray Butler, "Is There A New Education?" in The Meaning of Education: Contributions to a Philosophy of Education (New York: Charles Scribner's Sons, 1915), pp. 80-81.

<sup>72</sup>Nicholas Murray Butler, "Waste in Education," in The Meaning of Education, p. 158.

<sup>73</sup>Nicholas Murray Butler, "Some Pressing Problems," in National Education Association, Journal of Proceedings and Addresses of the Forty-first Annual Meeting (Washington, D.C.: The Association, 1902), pp. 68-70.

## CHAPTER 3

### ANTECEDENT DEVELOPMENTS IN TEACHER EDUCATION

In analyzing the antecedents of competency-based teacher education programs, it is appropriate in this chapter to describe briefly the nature and practice of teacher education in this country prior to the twentieth century. Several excellent sources are available for this purpose.<sup>1</sup>

Barnard points out that formal seminaries, later designated as normal schools, for the preparation of teachers were established in what is now Germany in the early 1700s. He states that about thirty were in operation at the beginning of the nineteenth century; in his study, published in 1851, he reports 264 normal schools in Europe. Pestalozzi, Herbart, and Froebel had all given much attention to and developed programs for the preparation of teachers to work in their respective schools and model programs.

In this country, little attention was given to teacher training until the nineteenth century. Mann and Barnard took up the cause, and were incessant and vociferous advocates of programs and means for improvement of teaching itself. Other active leaders in the movement included William Russell,<sup>2</sup> Thomas H. Gallaudet, James G. Carter, William E. Channing, and Calvin E. Stowe.<sup>3</sup>

The first institutions to provide any type of teacher education were private academies or seminaries. A few of them, recognizing that some of their students took positions as teachers in elementary schools, organized a special department for those students interested in entering the profession. Instruction was offered in the common subjects taught in elementary schools and rudimentary lectures in the art of teaching constituted the professional course.<sup>4</sup>

But Mann called for a more formal program of training, often decrying the low state of the art, and the very poor instruction being provided in the schools of Massachusetts. Based on Carter's fervent pleas, and later under Mann's leadership in the legislature, Massachusetts in 1838 authorized the establishment of the first normal schools in America. Three were authorized; two were opened in 1839 and the third one in 1840. Connecticut and Rhode Island, under the leadership of Barnard, and New York at the urging of De Witt Clinton, soon joined the movement, and it then spread rather rapidly to other states. Frazier identified 15 state normal schools in existence in 1865, plus three quasi public ones in Pennsylvania.<sup>5</sup>

Following the Civil War, teacher education institutions of one kind or another increased rapidly. In 1900, 125 state normal schools reported to the U. S. Commissioner of Education.<sup>6</sup> But a number of other types of institutions also flourished. A large portion of the

academies, especially in New England and the Middle Atlantic states, offered a professional course in the principles of teaching. As the public high school supplanted the academies after the Civil War, they, too, often offered a "normal training" course as an elective program. In fact, these normal training high schools furnished the large portion of the teachers for the rural and small village elementary schools in the Great Plains area of the nation, and to a lesser extent in other areas. The course consisted of an intensive review of the basic school subjects, a course in principles of teaching, and some limited practice and observation in an elementary school.

During the course of the century, school systems in many of the large cities established their own "city normal schools" or some type of special training classes for teachers. Later, those programs that survived became city teachers colleges. Philadelphia, for example, set up a "model" school in 1818 to train teachers for its Lancasterian program of teaching, but it did not survive the elimination of that mode of teaching. In the early decades of the twentieth century the school systems in Chicago, St. Louis, Washington, D.C., and others largely depended on their own teachers colleges for staff members at the elementary level. In some states, such as Wisconsin, a local (county or area) normal school was authorized.

Private normal schools also flourished in some states. They simply were competitors of the state schools and helped to serve a portion of the young people of a state.

Collegiate institutions gave little attention to professional training of teachers until late in the century. Some as early as the Civil War period in a sporadic and demeaning manner devoted some efforts to the matter, but it was always as a separate "preparatory" department of the institution. Later some of them offered a course or two in pedagogy or philosophy of education for college credit. It was not until the efforts of John Dewey, Francis W. Parker, Nicholas Murray Butler, James Russell and others late in the 1800s that colleges and universities devoted serious attention to the preparation of teachers. By the early 1900s many of the normal schools had been accorded collegiate standing and were awarding baccalaureate degrees, and a new institution, the teachers college, was being rapidly developed throughout the country,

Professional preparation of teachers was also promoted by less formal agencies, such as teacher's institutes, reading circles, extension lectures (Horace Mann's renowned Lectures in the 1830s and 40s are examples), summer institutes, and meetings of local teachers' organizations. Through Mann's and Barnard's efforts professional literature also became available, and it wielded great influence.

As is evident, the normal school dominated what teacher education programs existed in the nineteenth century, and as such, they set the pattern for professional training throughout the nineteenth century. It was only later that such outstanding theorists and leaders as Dewey, Parker, Harris, and Russell developed new concepts and new approaches to

teaching, and hence to preparatory programs for teachers. However, it should be recognized that even late in the nineteenth century, only a small portion of teachers in the schools of this country had had formal professional training in the art of teaching.<sup>7</sup> The normal school, although a tremendous step forward at the time, was actually a very inadequate professional agency. In its early years most students were only graduates of the elementary school itself, or at best of an academy or high school; they usually remained only a year or less in the program, and in the profession only a year or two longer. Applicants for admission had to pass (whatever that meant) an examination on the basic schools subjects, be of good moral character, and declare an intent to teach. Minimum age was 16 years for women, and 17 for men.

The program of preparation in the early years of the development of normal schools consisted of reviews--often actually initial learning--of the subject matter of the school subjects, including spelling, reading, writing, drawing, arithmetic, physiology, geography, and grammar, and courses in algebra, geometry, bookkeeping, navigation, natural philosophy (science), and history. Attention was also given to morals and piety. The art of teaching was covered in one course, although attention was also given in the review of each subject to methods of teaching.

Decades later, as Frazier points out in a survey of offerings in nine selected state normal schools in 1870 and 1890, a wide range of professional courses was offered. A course on methods for teaching each of the principal subjects was commonly offered; much attention was devoted to the art and science of teaching, school management, psychology, history of education, and moral and mental philosophy. Moreover, by the turn of the century, the better of the normal schools were offering up to a four-year course, and included much work in the academic subject fields.<sup>8</sup>

Practice in teaching, observation, practice lessons and the like were required; most of the institutions had a "model school" or adjunct elementary school(s) in which such practical experience could be gained.

This, then, in general was the pattern of professional education of teachers in the nineteenth century. As for teachers in the secondary schools, little professional preparation was provided, or required. Some elected to attend a normal school; later as these institutions extended their programs and added courses in the disciplines, a substantial portion of secondary teachers attended a normal school. Others enrolled for a course or two in pedagogy. Some collegiate institutions even established a "model" school for practical experiences of those interested.

For the purposes of this study, a significant point to be noted is the practical nature of the programs provided by the normal schools--the dominant professional institution of the nineteenth century. The whole emphasis was on the teaching methods to be employed in each subject field, and the practice in using these methods in the student

teaching experiences, and, later, in the classroom.<sup>9</sup> A vivid description of the practicalness of the training and of a mid-nineteenth century professional training program devoted specifically to the development of overt, identifiable competencies is the "Object Teaching" program at Oswego, New York, State Normal and Training School. It was established in 1861 to train teachers for the innovative programs of elementary education being developed in the schools of that city, but the nature and effectiveness of its program in using the new objects teaching approach to schooling brought national and international acclaim and for a quarter of a century its training program set a pattern for much of the professional program in normal schools in this country.<sup>10</sup> The competency-based nature of the training program is stated by E. A. Sheldon, the Director of the institution:

The first effort on the part of teachers should be to study principles, and then the mode of applying them. . . . the whole aim and effort shall be to impart a practical knowledge of the science of education and the art of applying it. In these schools (normal schools) should be exhibited the highest excellence in the art of teaching. There should also be schools of practice where the students shall have abundant opportunity for applying the instruction they receive, and the methods they observe.<sup>11</sup>

Dearborn, in his interesting and comprehensive study of the Oswego program, makes this observation on the influence of the Movement on the development of teaching methods in American schools:

With its sheer simplicity, its ready applicability, and its emphasis upon the natural development of childhood in a natural environment, the Oswego plan of object teaching stands as a great stimulating movement in the progress of educational methods, in our national evolution of elementary education.<sup>12</sup>

Collegiate institutions, other than the desultory efforts in a few to provide a very inadequate course or two in teaching at a non-collegiate, "preparatory" level, did not initiate formal collegiate level programs in pedagogy until late in the century. Hinsdale states that the first such effort was made at the University of Michigan in 1879. Teachers College in New York was founded in 1889, and it formally associated with Columbia University in 1898. New York University, Clark University, University of Chicago, University of Wisconsin, Indiana University and others established programs in pedagogy late in the nineteenth century.<sup>13</sup> But such programs were very limited in scope, consisting largely of one or more lecture courses in history of education, psychology, methods of teaching and classroom management. Seldom was any practical experience or even observation provided candidates.<sup>14</sup>



However, by the last decade of the nineteenth century, sharp criticism of the normal schools and of teacher preparatory programs in general or the absence of them at all had already begun to appear in increasing volume. One has only to read the reports of the meetings of the NEA, particularly of the Normal Department of the association, but also on occasion of other division meetings, to sense the discontent with teacher education at this point in educational history. We have already noted the pleas of Eliot and Butler for better programs of teacher education. Reams of addresses, reports of discussions, essays, and the like point out these defects: the lack of any professional training on the part of many beginning teachers; the limited amount of the work in formal teacher education programs by others; the low standards for admission to normal schools; the inadequacies and low quality of the courses and of instruction itself; and the low level of scholarship prevalent in most teacher education institutions.

One looking back now after 75 additional years devoted to the professional education of teachers is amazed at the utmost confidence most writers of that period had in the value of psychology as preparation for teaching. The literature of the period is replete with articles, plans, arguments, surveys, and the like on the place of psychology in teacher education. Also, the Culture-Epoch theory was rampant as a basis for curriculum planning and teaching. Toward the end of the century, leaders, such as Eliot, Butler, the Herbartians (Charles A. McMurry, Frank McMurry, Charles DeGarmo), insisted that the application of scientific methods, and the study of science and natural history themselves would provide the basis for improvement of the teaching process, and for education itself to move into a golden age. Now let us move to the early part of the twentieth century to see what happened.

## Footnotes

<sup>1</sup>See especially, Henry Barnard, Normal Schools and Other Institutions, Agencies, and Means Designed for the Professional Education of Teachers, Vol. 1, United States and British Provinces; Vol. 2, Europe (Hartford, Conn.: Case, Tiffany, and Company, 1851); Benjamin W. Frazier, "History of the Professional Education of Teachers in the United States," Special Survey Studies, Part I, Vol. 5, National Survey of the Education of Teachers, Bulletin 1933, No. 10, U.S. Office of Education (Washington, D.C.: Government Printing Office, 1935); George D. Strayer, "Teachers-- Training of," in Cyclopedia of Education, Vol. 5, ed. Paul Monroe (New York: Macmillan Company, 1914), pp. 515-520; B. A. Hinsdale, The Training of Teachers, Monograph No. 8, Monographs on Education in the United States, ed. Nicholas Murray Butler (Albany: J. B. Lyon Company, 1900); William S. Learned and William C. Bagley, The Professional Preparation of Teachers for American Public Schools, Bulletin No. 14, Carnegie Foundation for the Advancement of Teaching (New York: The Foundation, 1920), pp. 22-23. An excellent study of teacher education in this country with special reference to the general education and technical components of programs is Merle L. Borrowman, The Liberal and Technical in Teacher Education: A Historical Survey of the American Thought (New York: Teachers College Press, 1956); A. O. Norton (ed.), The First State Normal School in America (Cambridge: Harvard University Press, 1926); and J. P. Gordy, Rise and Growth of the Normal-School Idea in the United States, U.S. Office of Education Circular, No. 8 (Washington, D.C.: Government Printing Office, 1891).

<sup>2</sup>See Russell's long series of lectures on teaching, in Education, the School, and the Teacher, republished from Barnard's American Journal of Education (Hartford, Conn.: Brown and Gross, 1876), pp. 5-186.

<sup>3</sup>See Barnard, Normal Schools, Vol. 1, for some of their respective writings on the matter.

<sup>4</sup>For an account of one of these early teachers' seminaries see Claude M. Fuess, An Old New England School: A History of Phillips Academy, Andover (Boston: Houghton Mifflin Company, 1917), Chapter XI.

<sup>5</sup>Frazier, "History of the Professional Education of Teachers in the United States," p. 12.

<sup>6</sup>U. S. Commissioner of Education, Report, 1899-1900 (Washington: Government Printing Office, p. 2096).

<sup>7</sup>Hinsdale, The Training of Teachers, p. 376.

<sup>8</sup>Frazier, "History of the Professional Education of Teachers in the United States," p. 27. See also the first doctoral dissertation published by Teachers College, Columbia University, Junius L. Meriam, Normal School Education and Efficiency in Teaching (New York: Teachers College Press, 1905), for a brief review of teacher education programs in this country at the turn of the century.

<sup>9</sup>In this connection it is interesting to read the diaries of Cyrus Peirce and Mary Swift, a teacher and a student respectively in Framingham State Normal School in its earliest years, in Arthur O. Norton, The First State Normal School in America; also see the lengthy section on "State Normal Schools" with descriptions of a number of institutions and their programs in U. S. Commissioner of Education (Henry Barnard), Report, 1867-1868, pp. 649-820.

<sup>10</sup>For detailed information on this program see Mary Sheldon Barnes (ed.), Autobiography of Edward Austin Sheldon (New York: Ives-Butler Company, 1911); E. A. Sheldon, "Object Teaching," and H. B. Wilbur, "Object System of Instruction," in Education, the School, and the Teacher, pp. 465-494; "State Normal and Training School, at Oswego, N.Y.," in U. S. Commissioner of Education, Report, 1867-68, pp. 713-18; and Ned H. Dearborn, The Oswego Movement in American Education (New York: Teachers College Press, 1925).

<sup>11</sup>E. A. Sheldon, "Object Teaching," p. 467.

<sup>12</sup>Dearborn, The Oswego Movement in American Education, p. 108.

<sup>13</sup>Hinsdale, The Training of Teachers, pp. 391-401.

<sup>14</sup>Frazier, "History of the Professional Education of Teachers in the United States," pp. 33-37.

## PART III

### ANTECEDENT DEVELOPMENTS IN EDUCATIONAL THEORY AND PRACTICE IN COMPETENCY BASED TEACHER EDUCATION PROGRAMS EARLY IN THE TWENTIETH CENTURY

#### CHAPTER 4

##### EDUCATIONAL THOUGHT AND MOVEMENTS CONTRIBUTING TO THE DEVELOPMENT OF TEACHER EDUCATION PROGRAMS

During the period from 1900 to World War II, great advances in education, in the process of teaching, and in the professional preparation of teachers were made. This is the period of the highly influential national commissions that played such prominent roles in the development of public education, the development of the whole movement popularly labeled "progressive education," the evolution of the scientific movement with related use of empirical and surveyable methods in the study of educational matters, the emergence of teachers colleges of collegiate ranks and of colleges of education in universities as the preeminent teacher preparatory institutions, the universalization of secondary education and the evolution of the comprehensive high school, with the concomitant problems of program planning and teaching methods, the formulation of the theory and practice of behaviorism and connectionism on one hand and of functionalism and perceptualism on the other in psychology and the resulting confusion among teachers, and, most significantly, the writings of many outstanding theorists and philosophers, such as John Dewey, Boyd Bode, Charles Judd, and educational leaders on the whole range of educational matters. Let us start with the greatest of all of these influences--John Dewey.

#### Educational Philosophers

##### John Dewey (1859-1952)

In this study only a very inadequate summary of Dewey's contributions to the matter of teacher education can be undertaken. The analysis will give pertinent examples of his views on the three aspects of the study: The purposes of education, the nature of teaching, and the competencies needed by teachers.

For Dewey, education was its own end--the continuous reconstruction of experience that constitutes the growth and development of the individual:

When it is said that education is development, everything depends on how development is conceived. Our net conclusion is that life is development, and that developing,

growing is life. Translated into educational equivalents, this means (i) that the educational process has no end beyond itself; it is its own end; and that (ii) the educational process is one of continual reorganizing, reconstructing, transforming. . . . Since in reality there is nothing to which growth is relative save more growth, there is nothing to which education is subordinate save more education.<sup>1</sup>

But growth, nevertheless, is not haphazard. It should always enable the individual to become more competent to deal with his or her environment and to direct his or her own life. The individual should constantly become increasingly able to direct the course of subsequent experience:

Development . . . with respect to the special traits of child and adult life, means the direction of power into special channels: the formation of habits involving executive skill, definiteness of interest, and specific objects of observation and thought. . . . The adult uses his powers to transform his environment, thereby occasioning new stimuli which redirect his powers and keep them developing. . . . The mistake is not in attaching importance to preparation for future need, but in making it the mainspring of present effort. Because the need for preparation for a continually developing life is great, it is imperative that every energy should be bent to making the present experience as rich and significant as possible. Then as the present merges,<sup>2</sup> insensibly into the future, the future is taken care of.

But Dewey did not advocate rampant individualism. Education has social obligations as well; and both aspects must enter into the process. He observed, however, that the future is uncertain, and the best preparation for life in the future is the ability to reconstruct and direct one's own life to ever higher levels of satisfaction, but in harmony with the existing social conditions:

I believe that the school is primarily a social institution. Education being a social process, the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends. . . . I believe that education is the fundamental method of social progress and reform. . . . I believe that education is a regulation of the process of coming to share in the social consciousness; and that the adjustment of individual activity on the basis of this social consciousness is the only sure method of social reconstruction (1897).<sup>3</sup>

\* \* \*

The moral responsibility of the school, and of those who conduct it, is to society. The school is fundamentally an institution erected by society to do certain specific work--to exercise a certain specific function in maintaining the life and advancing the welfare of society (1897).<sup>4</sup>

Dewey saw the ends and means of education as inextricably interwoven; hence he had much to say about the teaching process and the role of teachers in schooling. If the end is self-development and growth that leads to further growth in a social structure, the process of education must be devoted to self-activity, self-involvement, self-direction, personal judgment, and freedom of action in the social setting of home and school. Although Pestalozzi, Froebel, and Montessori had done much to develop practices of individual involvement, creative activity, self-direction, and the like in their day, and Mann, Spencer, Eliot, and many other practitioners had advocated the extensive use of practical experience in school programs, it was Dewey who formulated a consistent, harmonious, comprehensive philosophical base for both the aims and purposes of schooling and the means of achieving those goals. His concepts and recommendations found fertile soil among the teachers of the 1920s and 1930s.

Two basic concepts constitute Dewey's approach to the teaching process: the necessity of starting with and building on the reconstructed past experience of the learner, and the desirability of utilizing the interests, needs, and drives of the student in planning and carrying out learning activities. The two are, of course, interwoven. If the ends of education are to carry on further education through the reconstruction of experience, obviously, learning at any particular point should begin with pertinent bodies of such experiential backgrounds. The learner will be most effective in engaging in new learning experiences if he/she understands the significance and meaning of the new activities and pursues them with enthusiasm and deep involvement. Some excerpts state these points of view:

The genuine principle of interest is the principle of the recognized identity of the fact or proposed line of action with the self; that it lies in the direction of the agent's own growth, and is, therefore, imperiously demanded, if the agent is to be himself . . . . The spontaneous power of the child, his demand for realization of his own impulses, cannot by any possibility be suppressed. If the external conditions are such that the child cannot put his spontaneous activity into the work to be done, if he finds that he cannot express himself in that, he learns in a most miraculous way the exact amount of attention that has to be given to this external material to satisfy the requirements of the teacher, while saving up the rest of his mental powers for following out lines of imagery that appeal to him. . . . But when we recognize there are certain powers



within the child urgent for development, needing to be acted upon, in order to secure their own due efficiency and discipline, we have a firm basis on which to build. Effort arises normally in the attempt to give full operation, and thus growth and completion to these powers (1895).<sup>5</sup>

\* \* \*

The belief that all genuine education comes about through experience does not mean that all experiences are genuinely or equally educative. . . . The principle of the continuity of experience means that every experience both takes up something from those which have gone before and modifies in some way the quality of those which come after. . . . It is then the business of the educator to see in what direction an experience is heading. There is no point in his being more mature if, instead of using his greater insight to help organize the conditions of the experience of the immature, he throws away his insight (1938).<sup>6</sup>

\* \* \*

Existing likes and powers are to be treated as possibilities, as starting-points, that are absolutely necessary for any healthy development. But development involves a point towards which as well as one from which; it involves constant movement in a given direction. Then when the point that is for the time being the goal and end is reached, it is in turn but the starting-point of further reconstruction. The great problems of the adult who has to deal with the young is to see, and to feel deeply as well as merely to see intellectually, the forces that are moving in the young (1934).<sup>7</sup>

Dewey was much concerned about the preparation of teachers. He regarded his own Laboratory School as a place in which he and his staff could demonstrate the application of the principles and theories of education, particularly as derived from psychology, to the education of children, as well as to refine and extend theory. He was very critical of the normal schools, principally because of their neglect of theory and study of the subject fields. Many regard Dewey's Laboratory School as the single most important factor in the development of teacher education in this country, not only because it established a pattern for the founding of such schools in subsequent years and for the conduct of teacher education, but in the importance he attached to research, scientific study, and the involvement of the whole university in matters of education and of teacher education. In a later section on teacher education during this period attention will be given to Dewey's contributions.



## The "Progressive Education" School of Philosophy

Educational philosophers and leading authorities flocked to the Dewey camp; most of the professional literature of the 1920-1940 period in the field of educational philosophy was an amplification and interpretation of the Dewey point of view. It was a period of phenomenal advance in education in this country, from the standpoint of growth in numbers and the ratio of children and youth enrolling in school, the changes taking place in the curriculum itself, processes and procedures used in curriculum planning, methods of teaching and working with students, and of the great advances in the professionalization of teaching. Names of leaders in the "progressive" movement are familiar to students of education: William Heard Kilpatrick, Boyd Bode, John Childs, Gordon Hulfish, V. T. Thayer, Harold Alpert, Carleton Washburn, Wilford Aiken, Harold Rugg, and George Counts are among those who contributed much to the movement.<sup>8</sup>

It was these men, as well as many other professors and practitioners, who filled out the Dewey philosophy, applied it to curriculum planning and teaching, and worked with tens of thousands of teachers in teacher education classes in developing the practice and process of progressive education. They added little new in basic concepts and points of view; their contributions were primarily in developing theories of curriculum and instruction that exemplified the Dewey philosophy and in contributing to the implementation of his concepts. However, some of these banner-wavers badly missed some of the essential elements of the Dewey concepts of education and schooling or so misdirected practice that Dewey was constrained on more than one occasion during this period to attempt to correct the record, and to chastise those who misconstrued his real views on the nature of schooling.

Kilpatrick, especially, devoted much attention to the matters of teaching and classroom processes.<sup>9</sup> During the 1930s, he participated extensively in the Eight-Year Study of the Progressive Education Association, carrying on innumerable formal and informal discussions with teachers of those thirty-odd schools in conferences, staff meetings, and, a new development in teacher education, the workshop. Kilpatrick believed that teaching methods constituted the "quintessential element" in the whole process of schooling. In one of his earliest writings--one that established his fame in the area of teaching methodology--he wrote:

... wholehearted purposeful activity in a social situation as the typical unit of school procedure is the best guarantee of the utilization of the child's native capacities now too frequently wasted. Under proper guidance purpose means efficiency, not only in reaching the projected end of the activity immediately at hand, but even more in securing from the activity the learning which it potentially contains. Learning of all kinds and in all its desirable ramifications

best proceeds in proportion as wholeheartedness of purpose is present. With the child naturally social and with the skillful teacher to stimulate and guide his purposing, we can especially expect that kind of learning we call character building. The necessary reconstruction consequent upon these considerations offers a most alluring "project" to the teacher who but dares to purpose (1918).<sup>10</sup>

Here, in one inclusive statement, we have the whole concept of teaching in keeping with the Dewey philosophy--reconstruction of experience with a purposeful, social end in mind of still higher levels of subsequent experience within the social context of morality and values.

### Idealists, Realists, and Essentialists

Although the points of view and concepts of Dewey and his advocates dominated educational thought in the 1910s and 1920s, most teachers, especially in the high schools, still planned instruction and taught in the mode of traditional education of the nineteenth century and the Eliot-Butler era. They could gain much philosophic support from Locke and Kant, and, later, from the schools of educational thought designated as idealism, realism, or essentialism. Leading spokesmen in the early twentieth century for these points of view, broadly stated, were William C. Bagley, Herman H. Horne, Ernest Horn, Frederick S. Breed, Alfred North Whitehead, William E. Hocking, Josiah Royce, Robert Ulich, and Issac Kandel.

These views have historic roots going back to the writings of Plato and Aristotle, but the modern versions have, of course, been greatly modified by the contributions of psychology, the popularity of Dewey's instrumentalism, the scientific movement, and human experience in general. Essentially, this school of thought emphasized the social aspect of education. Bagley states dogmatically that

The Development of the Socially Efficient Individual (is) the Ultimate End of Education. . . . Social efficiency, then, is the standard by which the forces of education must select the experiences that are to be impressed upon the individual. Every subject of instruction, every item of knowledge, every form of reaction, every detail of habit, must be measured by this yardstick. Not What pleasure will bring to the individual, not In what manner will this contribute to his harmonious development, not What effect will this have upon his bread-winning capacity,--but always, Will this subject, or this knowledge, or this reaction, or this habit so function in his after-life that society will maximally profit?

John Wild in analyzing the realist's point of view for a yearbook states:

The aim of education, as the realist sees it, is four-fold: to discern the truth about things as they really are and to extend and integrate such truth as is known; to gain such practical knowledge of life in general and of professional functions in particular as can be theoretically grounded and justified; and, finally, to transmit this in a coherent and convincing way both to young and to old throughout the human community.<sup>12</sup>

Whitehead adds this thought:

What education has to impart is an intimate sense for the power of ideas, for the beauty of ideas, and for the structure of ideas, together with a particular body of knowledge which has peculiar reference to the life of the being possessing it.<sup>13</sup>

Herman Horne presents the idealist's view of the ideal pupil:

The idealistic pupil is characterized by that admirable trait, the will to perfection. Whatever he does, he does as well as he can. He is ambitious to deserve honors in scholarship. He wants to grow in knowledge and wisdom, to appreciate the aesthetic things in life, to deserve approbation and to be a worthy person. He seeks to cultivate social responsiveness and responsibility and those skills and techniques necessary for effective action. He strives for perfection because the ideal person is perfect.<sup>14</sup>

What does this mean for teaching, and for the competencies teachers should possess? Let Horne, the idealist, give his recommendations:

The idealistic teacher, like the idealistic pupil, pursues the method of perfecting and the idea of a cultivated personality. The things that are dear to him are self-consciousness, self-direction, self-activity, selfhood, inner spiritual growth. . . . The infinite and the eternal, though he does not fully comprehend them, mean more to him than the finite and the temporal. . . . He feels the need for his pupils even as they feel there is something satisfying about him, as though he answered their deepest questions and satisfied their highest cravings.<sup>15</sup>

In this struggle for the minds of teachers, other educators, and parents about the purposes of schooling and the means of achieving these ends the child-centered school of thought did not win in a

landslide; in fact, although most everyone engaged in the practice of education accepted Dewey's concepts of interest and effort and education as the reconstruction of meaningful experience by the experiencer, the practices of progressive education faced a yawning indifference or met determined resistance among teachers generally until well into the 1930s, but especially so in the secondary schools.

The teacher who wanted to continue in the traditional pattern or was unwilling to make the effort to become a "progressive" in practice found justification for his/her methods in the writings of these theorists and got unflinching support from most parents, many of the professors of education in colleges of education and normal schools, and a large group of writers. The reports of the national commissions appointed by the National Education Association just before the turn of the century and in the early years of the 1900s reinforced traditional education, and set the patterns for high school programs that entrenched course programs, standards for equating high school courses, bases for admission to college, and course content for decades to follow. Moreover, the psychology of behaviorism and connectionism, the whole concept of the scientific movement, and the phenomenal swing to the testing movement, especially intelligence testing and the theory of the inflexible I.Q., entrenched traditionalism among the profession.

Sets of learning activities in which students should engage were to be cut-and-dried, predetermined, selected on the basis of their contribution to acquisition of factual information and skills, and cover the subject matter of the textbook or the published course of study or syllabus. Teaching methods emphasized repetitive drill, memorization, question-and-answer recitations, lectures, "recipe-book" laboratory work, job sheets, tests, contract assignments, and the like. Preparation for teaching centered on the acquisition of the skills to carry out such methods of teaching in the classroom.

The forward-looking report of the Commission on the Reorganization of Secondary Education in 1918, recommending a much broader concept of secondary education in the "Cardinal Principles of Secondary Education," a point of view much more in the spirit of Dewey's Democracy and Education than any other educational document up to that time, had little real impact on practice in the secondary schools until the 1930s, when the forces for change--the philosophy of experimentalism, organismic psychology, teacher involvement in curriculum making, the universalization of secondary schooling, advocacy of a broad concept of egalitarianism (but still largely excluding minority ethnic groups), and some programs of professional education that endeavored to give substance in course work, student teaching, and demonstration laboratory schools to these new forces in schooling--emerged to provide a base for change in education, and in professional training for the "new school."

### The Psychologists

Spencer and Herbart, as well as others writing in the last half of the nineteenth century, emphasized the importance of psychology as a base for planning educational programs and instruction. Both supported a naturalistic concept of human personality, recognizing the organic unity of body and mind, in contrast to traditional concepts of mental faculties, mental discipline, and the place of will as an independent aspect of behavior. By the beginning of the twentieth century psychology, as a field of study and investigation and as a basis for teaching practices, was in full bloom. The work, writing, and teaching of William James, G. Stanley Hall, and James M. Cattell in this country in the late 1800s and early 1900s gave great impetus to psychology as a factor in educational theory and practice. But the full impact of the movement on education was only realized when Dewey, Edward L. Thorndike, Robert S. Woodworth, Boyd Bode, and Charles Judd not only advanced psychological theory greatly, but directly applied it to matters of curriculum planning and instruction.<sup>16</sup> By the 1930s a whole host of psychologists were contributing theory, interpretations of theory, and applications to education and teaching; every teacher training institution offered courses in psychology, often in considerable scope and variety, for the professional program.

A brief summary of developments in psychological theory and their contributions to teaching and educational planning during the first three decades or so follows (one must recognize that limitations to a set of dates are impossible. In fact many of these developments were already under way by the 1890s):

1. The repudiation of the concepts of faculties of the mind and mental discipline. This meant that every aspect of the school's programs--all courses, activities, and instructional methodology--must be judged in terms of its own worth and its probability of contributing maximally to the attainment of the basic goals of education.

2. The cultural-epoch theory, which had enjoyed great vogue under G. Stanley Hall's influence, was completely discounted as a basis for planning the schooling process. Psychologists showed that children did not have to proceed slowly through the stages of evolution of the race to be educated. Their own present body of experiences, as Dewey had insisted, was a better guide to selection of educational activities.

3. The child became the central concern in all education. Child-study as a basic approach to educational planning was a significant contribution of psychologists to professional education. This movement resulted in a much more flexible and meaningful curriculum and a greater degree of individualization of schooling.

4. The purposeful act was established as the basis for effectiveness in learning. It was generally agreed that the *motives* or drives of the learner constitute the essential element in methodology of teaching. Dewey and Woodworth, particularly, inserted in the Thorndikian formula of stimulus-response, the organism itself, so that all learning was based on a stimulus-organism-response formula. The organism, or for a better term in school planning the person, has his/her own drives, motives, experiential patterns, needs, wishes, and wants and he/she selects, chooses, and directs responses on the basis of his/her intents and ends sought.

5. The outcomes of a learning experience are built into character and reconstructed into a person's body of experience much more effectively if desired responses are practiced, exercised, and used in meaningful situations, and reinforced by feelings of success, approbation from peers or superiors, insight into one's own achievements and failures, or meaningful rewards.

6. Psychological theory was based to an increasing extent on experimentation, research, and replicated empirical evidence.

7. Cognitive development is an essential aspect of human growth and development. Language, knowledge, and learning skills are necessary components of educational goals.

8. The individual is a social being. His/her growth and development takes place in a society of human beings. All experience from which learning results takes place in a social setting. The environment strongly shapes his/her motives, wants, needs, drives, interests, and the members of the social group greatly influence the self-image, self-concepts, and the character of the person.

9. Although some disagreement had already arisen among psychologists, most accepted the concept that anything that exists exists in quantity and therefore can be measured, and that educational theory and practice must be based on such scientific inquiry.

These tremendously significant advances in psychological theory and in the efforts to provide a psychological base for teaching methodology had major implications for teacher education, stating, as they did, a much broader and more important role for a teacher than deemed necessary for carrying on instruction in the traditional programs of schooling.

#### The Scientific Movement

Psychologists provided much of the impetus, therefore, for the rapid development of what is termed "The Scientific Movement" in educational circles. But the philosophers, especially Herbart and Spencer in their day, and, during the period under analysis, Dewey insisted that a scientific approach to matters of educational practice



was required for the formulation of an acceptable theory of education and instruction. It should be emphasized, however, that Dewey's conception of the use of scientific approaches in developing a program of education was far different than many other advocates of the movement. The bandwagon of much of the first four decades of the century was "The Scientific Method." All educational practice, including teacher education, was greatly shaped by this ill-defined, loosely structured movement.<sup>17</sup>

Thorn-like early in the movement specified as clearly as anyone (such a definition is avoided in the 1938 yearbook) what is meant by "scientific" when applied to the study of educational matters:

. . . power of correct prophecy is the test of scientific knowledge and verifiability by any competent observer is its diagnostic symptom. In so far as our judgments permit correct prophecy, we may be confident that they tally with objective fact; in so far as our methods permit any competent student to repeat every step of our observations and experiments, we may be confident that they are honest. . . . The final test of the scientific quality of the notions we have, the hypotheses we frame, the experiments we devise, the records we take, and the like, is of course their power to progress toward verification and prophecy and control (1906).<sup>18</sup>

From the late 1800s and through the period covered in this chapter (about 1940), the scientific movement encompassed these major aspects:

1. Deduction, a priori, of principles of education, especially with relation to child growth, mental development, and purposes of education, from the basic principles of pertinent sciences. Darwin's writings on evolution, particularly, are a case in point. Much of Spencer's, Herbart's, James' and even Dewey's early work are of this nature.

2. Experimental study and genuine research that adhered to canons of scientific inquiry. These involved efforts to control variables, study relationships among independent and dependent variables, test hypotheses, analyze data mathematically, generalize to comparable populations.

3. Analytical studies, data collecting, the "orgy of 'tabulation'";<sup>19</sup> questionnaire and opinion studies; surveys of current practice; analysis of the content of courses, course offerings, textbooks used and their content, grade placement of content; tallies of the content of about any means of human communication--letters, newspapers, conversations, a citizen's use of computations, popular magazines; tallies of duties performed and work done on a job or as a housewife, a parent, consumer, or whatever; surveys of the current status of an educational practice, such as dropouts, retardation in grade level, rates of failure, promotion practices, class size, teacher load, time allotments, and ad infinitum.

4. Surveys and a more-or-less gross evaluation of the status of education and instruction in school systems; the school survey movement. Illustrative of this aspect of the "scientific" movement is the 15th Yearbook, Part I, of the National Society for the Study of Education entitled, Standards and Tests for the Measurement of the Efficiency of Schools and School Systems. The book contains chapters on tests and their use in measuring accomplishments of schools in arithmetic, reading, language, and spelling, scales for measuring physical growth and physiological age, a score card for surveying school building, and the uses of such tests and surveys in administering the school. This may be an example of the first steps in an accountability movement, but back in those good old days it was a voluntary effort on the part of the educators themselves to improve educational attainments. Worthy of note: no mention is made in this yearbook of measurement of the teacher's effectiveness--that had already been covered in the 14th Yearbook a year earlier (see a later section of this chapter).

5. The measurement of "intelligence" and of the factors that might influence its development; the relative role of nature and nurture.<sup>20</sup>

6. The measurement of achievement; the standardized testing movement; prognosis of ability in a specific area of study or work. The 17th Yearbook, Part II of N.S.S.E. entitled, The Measurement of Educational Products is an early report of this aspect of the scientific movement. It describes tests, statistical methods, and use of tests in schools.

7. Studies of needs, interests, concerns, problems, motives, ambitions, career choices, out-of-school activities, and the like of students.

8. Pronouncements of the elitists of professional education. Reports of national committees, of investigations of an issue or problem of major concern, monographs by committees, councils, professional associations, and the like, while perhaps not conforming to Thorndike's criteria above, often were accepted by educators as dictums and, hence, as a solid base on which to determine practice as on any "scientific" finding determined by these other processes. A statement by a Dewey, a Thorndike, a Strayer, a Bagley, a Judd, a Cubberley, a Terman, a Bode, a McMurry, a Bobbitt, or a Charters was often accepted in awe and with great reverence as certain to be the truth and to be acted upon accordingly. (For teachers of today, on this point, recall the awe accorded Jerome Bruner and James Conant in the late 1950s and early 1960s).

The 37th Yearbook, Part II of N.S.S.E., The Scientific Movement in Education, deals extensively with the contributions of the scientific movement to numerous aspects of education--the improvement of teacher education, curriculum planning, educational administration, and the like, and to methods of teaching--in general and in most of the subject fields. Later, attention will be given to teacher education developments.



### The Flexner Reports

In addition to many other things, Abraham Flexner prepared two renowned reports that had undetermined, but undoubtedly considerable, influence on teaching and teacher education in this country. The first study was of medical education in the United States.<sup>21</sup> This long analytical investigation of the status of medical education and a lengthy presentation of what changes should be made is acclaimed today as the basis for the reform of professional education in medicine that quickly led to the high prestige accorded medical education and the practice of medicine in this country. The impact of the report and subsequent reforms in medical education on teacher education is, at best, tangential, but undoubtedly significant.

Flexner, in severely criticizing existing programs of medical education, especially emphasized the lack of direct laboratory and clinical experience in the programs of most institutions of the day. It is his insistence of the necessity of such aspects of professional training that affected practice in professional education in other fields. As will be pointed out later, teacher education institutions did have laboratory schools, dating from Dewey School at Chicago in 1896, but many still relied on what Flexner dubbed in the medical education as the didactic method--the "pupil heard and read about it (disease) . . . the student's part was, parrot-like, to absorb"--for imparting know-how to prospective teachers.

Three other major aspects of Flexner's recommendations for medical education--the setting of high standards for admission to medical schools and thus, severely restricting the number of students in medicine, the elimination of many small, inadequate institutions, and adequate financial support, although very costly for the quality institutions that should remain in service--have not been accepted in the area of teacher education as they have in most other substantive professions--law, dentistry, engineering, architecture, and the like. Henry S. Pritchett, President of the Foundation was especially caustic in his "Introduction" to the printed report about the poorly supported universities that proliferated medical schools just to establish a complete program: "The day has gone by when any university can retain the respect of educated men, or when it can fulfill its duty to education, by retaining a low grade professional school for the sake of its own institutional completeness."<sup>22</sup> Uh! How applicable even today to teacher education.

Flexner's second report to be noted here was his proposal for the establishment of a "Modern School."<sup>23</sup> This paper, first published in 1916, was the basis for the founding in 1917 of Lincoln School of Teachers College, outstanding "manifestation of pedagogical reformism during the 1920s," as Cremin sees it.<sup>24</sup> Flexner wanted to see a model school established that "would do for general education what the Johns Hopkins Medical School has done for medical education."

Flexner asked "How do we know and recognize an educated man in the modern sense?" His answer:

. . . a man educated in the modern sense has mastered the fundamental tools of knowledge. . . . (He) will forego the somewhat doubtful mental discipline received from formal studies; he will be contentedly ignorant of things for learning which no better reason than tradition can be assigned. Instead his education will be obtained from studies that serve real purposes. Its content, spirit and aim will be realistic and genuine, not formal or traditional. Thus, the man educated in the modern sense will be trained to know, to care about and to understand the world he lives in, both the physical world and the social world.<sup>25</sup>

Flexner regarded the Modern School as "a laboratory from which would issue scientific studies on all kinds of educational problems," seeking "to influence education practice (it) can be a seminary for the training of teachers, first, its own, then others who will go out into service."<sup>26</sup> And that is certainly a significant function that Lincoln School served for 30 years. Its contributions to the development of the teaching process, and, hence, necessarily to teacher education in conjunction with the professional program of Teachers College of Columbia University, must be regarded as one of the significant forces in shaping teacher education during this period. Teachers by the thousands during the academic years and by the tens of thousands during the summers flocked to Teachers College to study, observe, and evaluate personally, these new developments in teaching and to plan their own approaches for use back on the job.

### The "Progressive Schools"

In the same manner that the Dewey School originally and Lincoln School two decades later greatly affected instructional methods and curriculum planning and inevitably teacher education in this country, other university laboratory schools, private innovative schools, and some public schools served as models for the "new education" of the 1920s and 1930s. The contributions of these exemplary models of "progressive" education to teaching and inevitably to teacher education cannot be gainsaid. Only brief attention to them and their work is feasible here.<sup>27</sup>

The Dewey School was established more as a laboratory for the study of children and of the psychology of learning and as a place to test philosophical theory (analogous to a science laboratory in pure sciences) than as a demonstration or practice teaching school. Yet its program was exceptionally progressive in terms of the practices of the day, although Dewey disclaimed that approbation. He thought the school more as a "community-centered" school than a "child-centered" one. He wrote:

The aim was to deepen and broaden the range of social contact and intercourse, of cooperative living, so that members of the school would be prepared to make their future social relations worthy and fruitful. . . . It was held that the process of mental development is essentially a social process, a process of participation; traditional psychology was criticized on the ground that it treated the growth of the mind as one which occurs in individuals in contact with a merely physical environment of things. And, as has been stated, the aim was ability of individuals to live in cooperative integration with others.<sup>28</sup>

Elsewhere, progressive practices, if not entire programs, were being developed and tried out in a number of schools during these first two decades of the century. A number of them are described in the book by John Dewey and his daughter Evelyn.<sup>29</sup>

The program of the practice school of the Cook County Normal School at Chicago, developed under the direction of Francis W. Parker during the later 1800s and the early 1900s, associated as it was with a teacher training institution, is especially noteworthy in terms of teacher education. Parker's work undoubtedly had great influence on Dewey and the things he attempted to do at the University of Chicago Laboratory School.

The Eight-Year Study, originated and directed by the Progressive Education Association during the years from 1932 to 1940, was unquestionably the most significant and most influential of the efforts to apply the basic Dewey concepts (often quite drastically distorted or misconstrued by spokesmen for the "new education") to schooling. Moreover, the study had a significant impact on teacher education. The Study was designed as an experiment to test whether graduates of thirty selected secondary schools that were granted exemption from specific course requirements for admission to cooperating colleges and universities would compare favorably to those college students who fulfilled the traditional requirements. Actually the Study, directed by a Commission on Relation of School and College, was much more than an experiment to test this hypothesis; it encompassed a far-flung, diverse, effort to reform the program of education in high schools, to develop a more meaningful and valid method of evaluating the outcomes of education, to try out new designs for curriculum planning that extended existing practices, and to use some new approaches to teacher education.<sup>30</sup>

With respect to curriculum design and teaching methodology, the Study staff worked with the 30 schools in developing core curriculum programs; problem-centered courses; courses on current issues and problems of the community; work in the arts; and class work that extensively involved cross-disciplinary study through correlation, fusion, and problem-oriented approaches to design. Much consideration was given to studies of the "needs" of youth as reported by yet other Commissions of the P.E.A.--Commission on Secondary School Curriculum and Commission

on Human Relations. Such programs called for different modes of instruction than traditionally were followed in secondary schools--discovery, community-centered activities, investigative studies, research papers, much student committee work, student participation in planning class activities, and use of student interests and "needs" and the social, political, and economic problems of the day as bases for the selection of units of work in the integrated core programs.

Correlatively, then, the three Commissions became engaged in extensive programs of teacher education in one form or another. Much of it was at the inservice level since the Study involved only the staffs of the 30 schools, but in due time the programs in teacher education institutions, especially those whose laboratory schools were included in the experiment, were affected. These schools developed and demonstrated the newer teaching modes being used in progressive schools and often they were the leading schools in developing core program, integrated subject programs, and the like. Teachers in training and teachers attending summer sessions could observe, criticize, and evaluate these new curriculum designs and instructional methods.

A major contribution to teacher education of the Eight-Year Study, however, was the establishment and development of workshops for teachers. In the first several years of the Study conferences of administrators and selected teachers were held for purposes of discussing the programs of the cooperating schools, but as the schools became more involved in innovative programs and the work of the Commissions on Secondary School Curriculum and on Human Relations expanded (a staff of Curriculum consultants was appointed in 1936), it was evident to the Study staff and participating faculties that more time was needed for planning. Hence a plan for a six-weeks seminar or conference at Ohio State University during the summer of 1936 was developed. Interest was so high in the plan that a similar work session was planned for 1937 at Sarah Lawrence College. The following summer three workshops, as they were now designated, were held.<sup>51</sup>

In the following two decades any teacher education institution worthy of the name, many school systems, a number of professional organizations, and state departments of education sponsored workshops of one kind or another, varying greatly in merit in terms of their contributions to teacher education. The workshop, as it is carried out in the best of them, is devoted fully to the utilization and development of teacher competency in planning curriculum, instructional methods, and evaluative techniques, or to development of competencies of administrators and staff people to perform their duties. It is designed primarily for inservice education. Undoubtedly the development of the workshop as a method of teacher education is the most significant advancement in professional education in the past 40 years. It not only was a forerunner, but is the vehicle today for carrying out aspects of competency-in-performance programs for inservice education.

The "progressive" education movement really boomed in the 1930s, even though one accepts the fact that many innovative programs were very poor examples or were actually contradictions of Dewey's concepts of schooling. As is evident, these developments in the elementary and secondary schools had great impact on teaching and on teacher education.

### Curriculum Developments in Schools

The latter part of the 1920s and all of the 1930s were characterized by intensive and exciting development in curriculum planning. The Eight-Year Study was only one example of the trend, even though it commanded national attention. Here only scanty mention of other examples and of prominent workers in curriculum planning will be feasible.

### Curriculum Theorists

Among many writers, consultants, and directors of curriculum planning during this period Franklin Bobbitt, Werrett Charters, Harold Rugg, Hollis Caswell, Henry Harap, Harold Alberty, Henry Morrison, and L. Thomas Hopkins are recognized as leaders of national repute and great influence.

Bobbitt and Charters, during the 1920s and then on for another decade or so, gave substance to the scientific movement in education in terms of its significance for curriculum planning. Both were influenced in their early writings by the concepts of efficiency in industrial management, but a consistent theory of curriculum construction was evolved. Moreover, as Sequel points out, they gave impetus, if not actual origination, to the importance of the role of the professional curriculum maker and to the need for a high level of specialization and competency in this art.<sup>32</sup>

Both are commonly regarded today as the formulators and advocates of life-analysis, activity-analysis, or job-analysis, whichever term may be used as the basis for developing the educational program. Bobbitt, in what was the first widely used book on the process and techniques of curriculum construction (many, many publications, dating back to the Greek philosophers, had been devoted to the aims of education, the content for achieving these aims, and the methods of teaching) presents his basic concept:

Education is now to develop a type of wisdom that can grow only out of participation in the living experiences of men, never out of mere memorization of verbal statements of facts. It must, therefore, train thought and judgment in connection with actual life-situations, a task distinctly different from the cloistral activities of the past.  
... It has the function of training every citizen, man

or woman, not for knowledge about citizenship, but for proficiency in citizenship; not for knowledge about hygiene, but for proficiency in maintaining robust health. . . .<sup>33</sup>

In implementing these concepts in practice, Bobbitt worked with the Los Angeles School system. In describing the approach he wrote:

Education is primarily for adult life, not for child life. Its fundamental responsibility is to prepare for the fifty years of adulthood, not for the twenty years of childhood and youth.

When we know what men and women ought to do along the many lines and levels of human experience, then we shall have before us the things for which they should be trained. The first task is to discover the activities which ought to make up the lives of men and women; and along with these, the abilities and personal qualities necessary for proper performance. These are the educational objectives.

The plan to be employed is activity-analysis. The first step is to analyze the broad range of human experiences into major fields. . . the second step is to take them, one after the other, and analyze them into their more specific activities. . . . At all stages of the analyses, attention should be fixed upon the actual activities of mankind.<sup>34</sup>

Bobbitt in later writings<sup>35</sup> broadened these concepts, drew a marked distinction between general and occupational education, and recognized the importance of present experience and continuity of learning. But he always set as the basic task of education the development of the ability to deal effectively and properly with the many aspects of living in the individual's own world.

Charters advocated the same approach to curriculum planning. He distinguished clearly between "ideals" and "activities," and insisted that both were essential ingredients in curriculum making:

The first step in curriculum construction is to determine the major objectives. . . . what these objectives shall be rests with those who offer the instruction, and must be the product of sagacious and sensitive interpretation of the spirit of the generation. . . . As the objectives are being determined they must be analyzed into ideals and activities. . . . The ideas are to be determined after careful study of all the supporting facts. . . . The activities are not based upon opinion but are objectively derived from examination of the physical and mental activities in which the individual is engaging or may in the future engage.<sup>36</sup>



Harold Rugg early in his career was a leading figure in the scientific movement, active in compiling what he later dubbed "an orgy of tabulation." And this continued to be his work beginning in 1919 as director of research for the new Lincoln School of Teachers College. In that atmosphere of progressive thought in education, and close association with Dewey, Kilpatrick, Caldwell, and others, he rapidly became one of the leaders in the progressive education movement throughout the 1920s and 1930s.<sup>37</sup>

His basic approach to curriculum planning is amply illustrated in the N.S.S.E. yearbook on the curriculum for social studies for which he was chairman and author or senior author of three of the most important chapters.<sup>38</sup> It was in this publication that he laid out his plan for a unified program in social studies that would be based on "the insistent and permanent problems and issues of contemporary economic, social, and political life." He and his coauthors postulated eight hypotheses on which such a course should be constructed. This plan, already being implemented experimentally at Lincoln School, became the framework and the procedure for the preparation of a highly controversial, but widely used, set of textbooks for social studies in the elementary schools. This series of texts had great influence on subsequent developments in the teaching of social studies and on the preparation of teachers for the elementary schools.

Rugg's contribution to curriculum planning continued in rapid order for he served as chairman of and a major contributor to the most significant book on curriculum planning to be published in this period of curriculum theorizing, the 26th Yearbook of N.S.S.E, The Foundations and Techniques of Curriculum-Construction, already cited. It not only contained a brief history by Rugg of the nature of curriculum planning for the previous century, but surveys of current practices, descriptions of curriculum development programs in six public school systems and eleven laboratory schools, reviews of curriculum programs in other agencies, and a chapter by Rugg critically appraising the current status of planning. Part II is especially significant for it contains a summary statement of fundamental principles for curriculum planning which all the members of the Yearbook committee approved. These principles generally are accepted today as the basis on which planning must proceed. Most of the members prepared supplementary statements that constitute the best single source of thought on curriculum making by the early leaders of this new specialty.

Rugg added to his reputation as a leader in curriculum thought by the publication a year later in conjunction with Ann Shumaker of the book, The Child-Centered School, which served the same purpose as the Dewey's book of 13 years earlier--a description of progressive practices in innovative schools--but in addition the authors stated a point of view about education and desirable directions of development.

Hollis L. Casewell's work as a consultant and director for a number of curriculum planning programs of state departments of education in the 1930s provided the basis for three of his significant

contributions to the curriculum development movement of this period-- the involvement of teachers fully in the process of planning, the formulation of a new design for organizing the curriculum, and his systematic approach to the study of curriculum as a professional field of endeavor.<sup>39</sup> From his vantage point at George Peabody College, Caswell directed curriculum development programs for at least six states during the period from 1929 to 1937, when he returned to Teachers College, Columbia.

In examining programs under way in city school systems during the 1920s, particularly those described in the 26th Yearbook, Caswell came to believe that it was especially important to involve all teachers in the planning process, inasmuch as the actual curriculum that evolves in the schools is filtered through the teacher himself/herself. Improvement in schooling depends, he felt, primarily on the improvement of the professional knowledge, understanding, and competencies of each teacher.

Hence, the first major step in each state development program was an extensive inservice education program of study, discussion, and group planning. This was followed by a procedure for teacher involvement in developing and trying out innovative practices in the classroom, especially through the planning and carrying out of new kinds of units of work in teaching situations. The inservice programs had encouraged teachers to plan units that would be of meaning and significance to the students, growing out of their needs, interests, and past body of experience (basically, a Dewey approach). This gave the teachers experience in modifying the traditional formal subject approach to design by drawing on any content that was appropriate to the development of the unit, be it a problem, community concern, an individual interest, or a systematic study of a topic.

In bringing this approach together into a systematic plan for instruction in the schools, Caswell formulated a curriculum design based on the selection of appropriate units of work that provided instruction focused on the social function (9 to 11 were usually identified in these state programs). It should be noted that these programs of curriculum revision paralleled in time the Eight-Year Study in innovative high schools; the two projects served reciprocally to reinforce the climate for educational change, especially in the nature and mode of teaching.

Out of this extensive experience in actually directing curriculum planning programs, and his own concepts and philosophy of education, Caswell, with assistance from a colleague, published a book which systematically treated all aspects of curriculum development in a comprehensive manner.<sup>40</sup> This book set the pattern for most comprehensive textbooks on curriculum planning published since that time. It prompted many teacher education institutions to expand and improve their courses for teachers and administrators, and, along with the many other movements of this period, establish the field of curriculum as a major field for professional study and specialization.



Many other educators of this period deserve mention, but space permits only a few. Henry Harap and L. Thomas Hopkins had each published a book on the techniques of curriculum planing that preceded Caswell's book by a number of years.<sup>41</sup> Neither was as comprehensive as Caswell's nor did they present plans for new curriculum designs and practices. However, the two books served to further the movement early in its development. Both men were active in the field for many years thereafter. Henry C. Morrison, although he wrote rather extensively during this period, is chiefly noted for his exposition of the five formal steps in the unit method of teaching. A direct throwback to the Herbartian process of teaching, Morrison labeled them exploration, presentation, assimilation, organization, and recitation.<sup>42</sup> With the great enthusiasm developed for the unit of work approach to instruction in the 1930s and 1940s, Morrison's scheme was the alternative to the needs and interests, social functions, or social problems approach to unit teaching in the progressive programs. The mode was widely used by high school teachers in the traditional school subjects, and was often the basis for training teachers in the methodology of disciplinary instruction.

#### Defining Content of Curriculum

Directly related to the teaching process, and hence, to teacher education, as has been stated in the two preceding sections of this chapter, is the nature and character of the curriculum itself. It is germane, therefore, to note briefly other curriculum developments of these first four decades of the century. In the early decades, curriculum studies and reports by various professional groups and committees were principally concerned with eliminating waste in instructional programs because of duplication among grades and of out-of-date content, with defining what did constitute the minimum essentials of the contents, and with the correlation of the individual subjects.

For twenty-five years, from the report of the Committee on Secondary School Studies (Committee of Ten) in 1893 to that of the Commission on the Reorganization of Secondary Education in 1918, a dominant influence in curriculum planning was the work of successive sets of committees appointed by the National Education Association and its subsidiary groups. The report of the Committee of Ten had tremendous influence on the programs of the high schools for decades, recommending not only four systematic courses of study or "curricula" for the high school programs, but also, through the reports of sub-committees for the principal subject fields, the content of the subjects to be included. Teaching methods, and hence teacher competencies, were inherent in this type of prescription--mastery of this body of knowledge through slavish adherence to a textbook.

The Committee of Fifteen was appointed in 1893 and submitted a 56-page report on the "Correlation of Studies in Elementary Education" and another on "The Training of Teachers" in 1895. The subcommittee on correlation was headed by none other than William T. Harris, the

U.S. Commissioner of Education, one of the great educational leaders of that period. Participating in the discussion of the report were such eminent educators as Nicholas Murray Butler, Frank M. McMurry, Francis W. Parker, Charles McMurry, Charles De Garmo, and a number of superintendents of city school systems.<sup>43</sup> The Committee on Rural Schools accepted the report of the Committee of Fifteen with respect to the course of study and turned to other matters.

The work of the Committee on the Economy of Time in Education was even more extensive and significant.<sup>44</sup> The group was appointed by the Department of Superintendence of the National Education Association in 1911 and submitted its final (fourth) report in 1919. However, the Department continued its work in defining the courses and their content and grade placement by issuing three successive yearbooks on the subject in the early 1920s.<sup>45</sup> The function of the Committee was to "investigate the waste in the elementary schools and to make definite proposals for eliminating the archaic and least useful materials of the course of study and to propose more economic methods teaching." The approach of the Committee is clear.

Choose the most important subjects and the most important topics; make a distinction between first-rate facts and principles and tenth-rate; prune thoroughly, stick to the elements of a subject; do not try to teach everything that is good; confine the period of elementary education to mastering the tools of education. This does not prevent inspirational work, which is a demand on the skill of the teacher rather than on time.<sup>46</sup>

From our vantage point is it any wonder that the progressive education movement developed with such great enthusiasm among theorists and insightful practitioners in the 1920s and 1930s?

The effects of such a curriculum plan on teaching and the preparation of teachers is apparent--emphasize drill, the teaching of facts, memorization, test efficiency, stick to the prescribed content, follow the textbook, course of study, or syllabus.

The fourth report of the Committee was devoted to a summary of "investigations which throw light on economy in teaching." Teachers of the 1970s can readily gain an insight (and probably be shocked) into just what was expected of teachers of that day by reading some recommendations for teaching these "minimal essentials" of the curriculum. To illustrate, Frank Freeman, a highly regarded psychologist of this period and of years later, prepared the summary for teaching writing. He lists 28 rules for teaching the subject. These include:

- Rule 1. The writer should face the desk squarely. . . .
- Rule 8. The forefinger should rest on the penholder below the thumb. . . .
- Rule 19. Ten to fifteen minutes

a day is probably the best length of practice period.  
. . . Rule 25. Counting is a useful temporary device<sup>47</sup>  
to lead the pupils to organize the movement into unit.

William S. Gray, also widely recognized later as a specialist in the teaching of reading, states 48 rules for teaching the subject:

Ability to comprehend the meaning of what is read improves steadily throughout the grades. . . .  
Reading exercises should emphasize the content of what is read. . . . Much reading of simple interesting material is effective in increasing the rate of reading.

Ernest Horn listed 41 rules for teaching spelling; Walter S. Monroe, 25 for teaching arithmetic; Fred C. Ayer, 18 for drawing, and Carl Seashore discussed music.

These sorts of studies and books on methodology and teaching constituted the basic content of many methods courses in normal schools and colleges of education in the 1910s, 1920s, and with little modification, in teacher education programs in some of the most stultifying situations until World War II.

However, on the positive side it should be noted that with the spark provided by the first innovative progressive schools in the late 1910s and early 1920s, the wildfire created by the Eight-Year Study, the curriculum development programs of state departments of education in the South, the reports of the Commissions of the Progressive Education Association, the fervent advocacies of Kilpatrick, Rugg, Washburne, Thayer, Caswell, Dewey, Newlon, Alberty, Counts, Bobbitt, Charters, and literally hundreds of other educators, and the pressure for change from parents and students generally, curriculum development movements<sup>48</sup> took a new approach in many school situations in the 1920s and 1930s. The nature and character of these new designs and methodology have been treated briefly above. Essentially they were efforts to make the school curriculum both child-centered and society centered, that is, basing the program on the needs, interests, and concerns of the students, but planning units of work within the curriculum that enabled the students to study the major social, political, and economic problems and issues facing communities, state, nation, and world.

#### Procedures and Processes for Planning the Curriculum

The period of the 1920s and 1930s witnessed a most significant shift in procedures used for planning the curriculum and the instructional program. Until that time, curriculum planning, in the sense used in this study as the formulation of plans for the schooling of students,

was largely done by textbook writers (a textbook was the plan for the content of instruction and methods were those best suited to develop mastery of this content), or by the superintendent of schools or a staff member, the state department of education staff, or a college staff member who prepared courses of study or course syllabuses.<sup>49</sup>

As was shown above, Committees of the National Education Association or the Department of Superintendence made a number of reports to guide the textbook and course of study writers but it was still these types of persons who actually prepared the curriculum plans used in the schools.

In the 1920s the national curriculum commissions entered the picture,<sup>50</sup> principally at the high school level, as an aspect of the work of the Commission on the Reorganization of Secondary Education. From the date it replaced the National Herbart Society, the National Society for the Study of Education frequently appointed committees to prepare yearbooks on the curriculum and teaching of a subject field.<sup>51</sup> The Progressive Education Association in the late 1930s and the early 1940s published a series of books on its recommendations and points of view about curriculum and teaching in five subject areas.<sup>52</sup> The National Council of Teachers of English moved out on its own and prepared a report on English that had great influence in shaping the English program in schools as well as in teaching the subject.<sup>53</sup>

In the meantime a much more significant development in curriculum planning was underway--the involvement of teachers themselves in the preparation of curriculum plans. Cubberley pointed out in his article in 1913 that the superintendents of larger cities "usually" conferred with committees selected from the teaching force and that in one state the state teachers association was active in working out the course of study. But he emphatically stated that the state department of education for the state and the superintendent for city school systems had the authority and fully exercised it in issuing the courses of study. Sequel cites several instances--St. Louis, Chicago, and Boston--in which teachers or principals had participated in a quite limited way in curriculum planning prior to 1920. She also points out the increasing aggressiveness of teachers in professional organizations and in other professional matter during the period.<sup>54</sup>

The situation changed dramatically in the 1920s.<sup>55</sup> Studies made for the 26th Yearbook, The Foundations and Techniques of Curriculum-Construction in 1925 show that committees composed of administrators, supervisors and teachers participated, albeit to a very limited degree in many instances, in the revision of courses of study or preparation of new ones--usually the extent of curriculum-construction in that period. Curtis, reporting practice in public elementary schools, stated that

The machinery of revision employed depends somewhat upon the size of the city. In the smaller towns the agency is frequently one person, the superintendent

usually, but principal, teacher, or members of the supervisory staff are mentioned in the order named. In place of single individuals there are frequently small groups, composed usually of members of the administrative staff, principals, and teachers. In all types of schools a committee of teachers under the direction of administrative or supervisory officers constitutes the conventional machinery of revision.<sup>56</sup>

Counts, reporting the same kind of study of public high schools, states:

The machinery for curriculum-revision may consist of a single individual, a small group variously constituted, committees of teachers working under different forms of leadership, or any combination of these three instruments. . . . When such a group is organized, it is almost always composed of members of the general administrative and supervisory staff, high school principals, and high school teachers.<sup>57</sup>

But in contrast, Section III of the Yearbook reports "progressive curriculum-construction" practices in six school systems. All reported the use of committees of teachers in the preparation or revision of courses of study and the development of curriculum plans. Denver and St. Louis were making the most extensive use of teacher committees in their respective programs. Section IV describes the curriculum and curriculum planning activities in a number of laboratory schools. Each reported extensive teacher participation in planning the program of the school. Bonser summarized their reports: "In each of these schools, the school staff itself--its principal or director, its supervisors, and its teachers--is responsible for the curriculum."<sup>58</sup>

In planning with the Virginia State Department of Education in the early 1930s, Caswell insisted that all teachers must be fully involved in any curriculum revision program if classroom practice was actually to be improved. He and his coauthor wrote:

If the success of a curriculum program is to be measured by changes that are achieved in the conduct of boys and girls by reason of improvements accomplished in the instructional program, it becomes evident that early in the program the entire teacher-group within the system must become sensitized to the need for the improvement of instruction. . . . Only through a thorough understanding of the curriculum program and all of its implications can the teacher-group give the intelligent co-operation that will result in improved classroom instruction.<sup>59</sup>

Caswell, who alone directed the Virginia program, insisted that three kinds of participation were essential: "wide participation by



all teachers, supervisors, and administrators in the given school system; intensive participation by small selected professional groups; and general participation by representative lay groups working on certain aspects of the program."<sup>60</sup> In the state programs that he directed all were urged to participate in the curriculum development program by engaging in an intensive program of inservice study and discussion, preparing and trying out units of work in their own classrooms and then submitting them to a state planning committee for use in developing new courses, and in trying out the tentative draft of such new courses and submitting criticisms of them.

At the same time, teachers in the high schools included in the Eight-Year Study, similarly, were participating in conferences, workshops, and the like in which curriculum matters were discussed and curriculum plans developed. The movement for teacher participation in curriculum planning caught fire throughout the nation and since that period it is generally assumed by all educators that the teacher is, after all, the curriculum planner in terms of the kinds of learning experiences in which students engage. All others--administrators, supervisors, state department personnel, professors of education, consultants, textbook writers, publishers and producers of instructional materials, federal bureaucrats--simply provide support services--leadership, insights, understandings, research findings, examples--to the teacher.

Obviously acceptance of such concepts by the profession and the public, although often contravened in practice in many ways, had tremendous impact on teacher education. The competencies required of the professional teacher multiplied many times by acceptance of this significant piece of "conventional wisdom," pulled together and recognized as sound during the 1930s and refined in practice to this day.

## Footnotes

<sup>1</sup>John Dewey, Democracy and Education (New York: The Macmillan Company, 1916), pp. 59-60.

<sup>2</sup>Dewey, pp. 59 and 65.

<sup>3</sup>John Dewey, "My Pedagogic Creed," in Dewey on Education, ed. Martin S. Dworken (New York: Teachers College Press, 1959), pp. 22 and 30.

<sup>4</sup>John Dewey, "Ethical Principles Underlying Education," in Moral Education, Third Yearbook of the National Herbart Society (Chicago: University of Chicago Press, 1897), p. 10.

<sup>5</sup>John Dewey, "Interest as Related to Will," in Second Supplement to the National Herbart Society Yearbook for 1895 (Chicago: University of Chicago Press, 1903), pp. 9-12, passim. This essay was later expanded into Interest and Effort in Education (Boston: Houghton Mifflin Company, 1913).

<sup>6</sup>John Dewey, Experience and Education (New York: Macmillan Company, 1938), pp. 13, 27 and 32.

<sup>7</sup>John Dewey, "The Need for a Philosophy of Education," in Education Today, ed. Joseph Ratner (New York: G. P. Putman's Sons, 1940), p. 293.

<sup>8</sup>For commentary and analysis of the views of many of the leading advocates of the "progressive" point of view during this period, see Lawrence A. Cremin, The Transformation of the School (New York: Alfred A. Knopf, 1961), Chapters 6-8.

<sup>9</sup>See especially William Heard Kilpatrick, Foundations of Method (New York: Macmillan Company, 1925). Also see Cremin, The Transformation of the School, pp. 215-220, for a critique of his work.

<sup>10</sup>William Heard Kilpatrick, "The Project Method," Teachers College Record, 19:334-335, September, 1918.

<sup>11</sup>William C. Bagley, The Educative Process (New York: Macmillan Company, 1905), pp. 58, 60-61.



<sup>12</sup> John Wild, "Education and Human Society: A Realistic View," in Modern Philosophies and Education, 54th Yearbook, Part I, National Society for the Study of Education, Chm. John S. Brubacher (Chicago: University of Chicago Press, 1955), p. 31.

<sup>13</sup> Alfred North Whitehead, The Aims of Education and Other Essays (New York: Macmillan Company, 1929, quoted from Mentor Book edition, 1949), p. 23.

<sup>14</sup> Herman H. Horne, "An Idealistic Philosophy of Education," in Philosophies of Education, 41st Yearbook, Part I, National Society for the Study of Education, Chm. John S. Brubacher (Chicago: University of Chicago Press, 1942), pp. 157-158.

<sup>15</sup> Horne, p. 157.

<sup>16</sup> For brief reviews and critical analyses of the work of these two groups of men with respect to educational theory see, Cremin, The Transformation of the School, pp. 100-126; Frederick J. McDonald, "The Influence of Learning Theories on Education (1900-1950)," in Theories of Learning and Instruction, 63rd Yearbook, Part I, National Society for the Study of Education, Chm. Ernest R. Hilgard (Chicago: University of Chicago Press, 1964), Chapter 1; Walter T. Pax, A Critical Study of Thorndike's Theory and Laws of Learning (Washington, D.C.: The Catholic University of America, 1938), pp. 7-71; "Educational Psychology," in Encyclopedia of Educational Research, ed. Walter S. Monroe (New York: Macmillan Company, 1950), pp. 346-352.

<sup>17</sup> For accounts of the nature, scope, and development of the "scientific movement" see, The Scientific Movement in Education, 37th Yearbook, Part II, National Society for the Study of Education, Chm. Frank N. Freeman (Chicago: University of Chicago Press, 1938); B. Othanel Smith, "Science of Education," in Encyclopedia of Educational Research, 1950 edition, ed. Walter S. Monroe (New York: Macmillan Company, 1950), pp. 1145-1151; Cremin's Chapter, "Science, Darwinism, and Education," in Transformation of the School, pp. 90-126; Harold Rugg, "Curriculum-Making and the Scientific Study of Education Since 1910," in The Foundations and Techniques of Curriculum-Construction, 26th Yearbook, Part I, Chm. Harold Rugg (Chicago: University of Chicago Press, 1927), pp. 67-82.

<sup>18</sup> Edward L. Thorndike, "What Is 'Scientific' Method in the Study of Education?" in The Fifth Yearbook, National Society for the Study of Education (Note the word "scientific" in the title of this organization early in its history) (Chicago: University of Chicago Press, 1906), pp. 81-82.

<sup>19</sup>Rugg, "Curriculum-Making and the Scientific Study of Education since 1910," p. 71.

<sup>20</sup>The tremendous interest in this aspect of the science of education may be illustrated by the publications of the National Society for the Study of Education during this period. Its 21st Yearbook (1922) was Intelligence Tests and Their Use, with Part I on The Nature, History, and General Principles of Intelligence Testing, and Part II, The Administrative Use of Intelligence Tests; the 27th Yearbook (1928) was Nature, and Nurture, with Part I on Their Influence Upon Intelligence, and Part II on Their Influence Upon Achievement; the 39th Yearbook (1940) was Intelligence: Its Nature and Nurture, with Part I on Comparative and Critical Exposition, Part II on Original Studies and Experiments.

<sup>21</sup>Abraham Flexner, Medical Education in the United States and Canada, Bulletin No. 4, Carnegie Foundation for the Advancement of Teaching (New York: The Foundation, 1910).

<sup>22</sup>Flexner, p. xi.

<sup>23</sup>Abraham Flexner, A Modern School, Occasional Papers, No. 3 (New York: Carnegie Foundation for the Advancement of Teaching, 1919).

<sup>24</sup>Cremin, The Transformation of the School, p. 280.

<sup>25</sup>Flexner, A Modern School, p. 8.

<sup>26</sup>Flexner, p. 23.

<sup>27</sup>Brief, but excellent descriptions of a number of the early school are in Cremin, The Transformation of the School, Chapter 5.

<sup>28</sup>John Dewey, "The Theory of the Chicago Experiment," in Katherine Camp Mayhew and Anna Camp Edwards, The Dewey School: The Laboratory School of the University of Chicago, 1896-1903 (New York: Appleton-Century-Crofts, 1936), pp. 466-467.

<sup>29</sup>John Dewey and Evelyn Dewey, Schools of Tomorrow (New York: E. P. Dutton and Company, 1915); See also Harold Rugg, "Curriculum-Making in Laboratory Schools, in The Foundations and Techniques of Curriculum-Construction, Part I, Chapter 5, for an account of these early laboratory schools, especially the work of Francis W. Parker.

<sup>30</sup>For brief analyses and appraisals of the Study see Cremin, The Transformation of the School, pp. 251-258; Patricia A. Graham, Progressive Education: From Freedy to Academe: A History of the Progressive Education Association, 1919-1955 (New York: Teachers College Press, 1967);, pp. 90, 133-135; See their citations to additional literature for detailed information on the Study.

<sup>31</sup>For accounts of the origin and development of the movement see W. Carson Ryan, Summer Workshops in Secondary Education (New York: Progressive Education Association, 1939); Kenneth L. Heaton and others, Professional Education for Experienced Teachers: The Program of the Summer Workshops (Chicago: University of Chicago Press, 1940).

<sup>32</sup>Mary Louise Sequel, The Curriculum Field: Its Formative Years (New York: Teachers College Press, 1966), Chapter 4.

<sup>33</sup>Franklin Bobbitt, The Curriculum (Boston: Houghton Mifflin Company, 1918), p. iv.

<sup>34</sup>Franklin Bobbitt, How to Make a Curriculum (Boston: Houghton Mifflin Company, 1924), pp. 8-9.

<sup>35</sup>Franklin Bobbitt, "The Orientation of the Curriculum-Maker, in The Foundations and Techniques of Curriculum-Construction, Part II, Chapter III, and The Curriculum of Modern Education (New York: McGraw-Hill Book Company, 1941).

<sup>36</sup>W. W. Charters, Curriculum Construction (New York: Macmillan Company, 1923), p. 94.

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